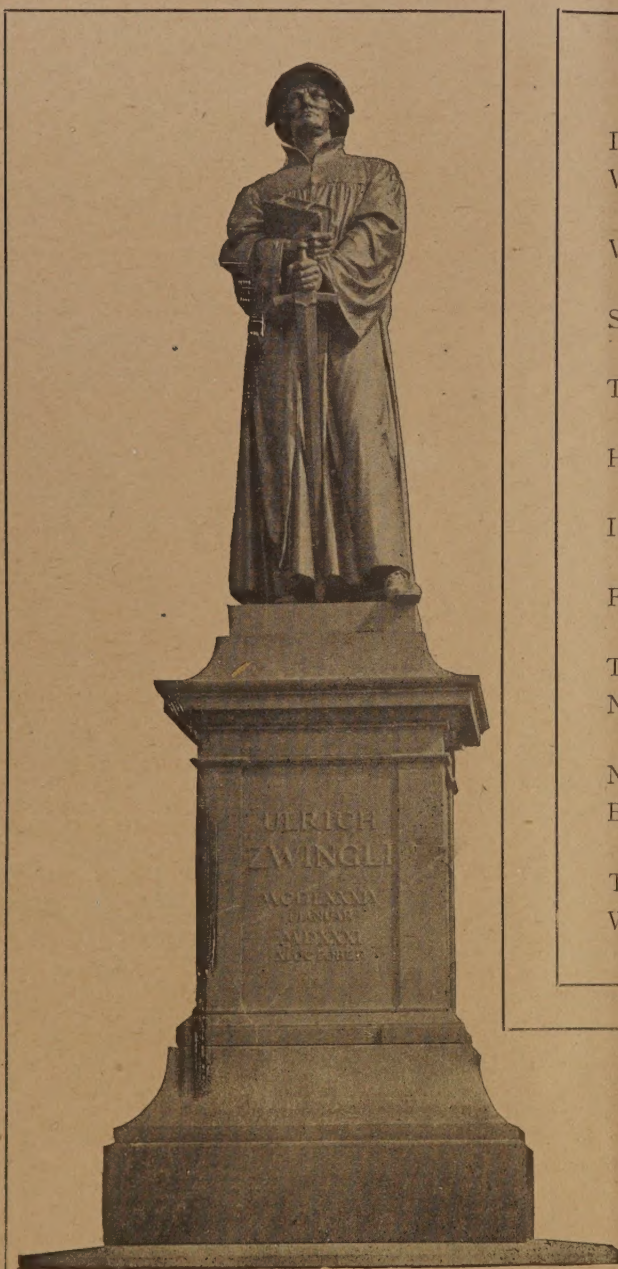


REFORMED CHURCH MESSENGER



Greatness

I like the man who faces what he must
With step triumphant and a heart of
cheer,
Who fights the daily battle without
fear,
Sees the hopes fail, yet keeps unfalter-
ing trust
That God is God—that somehow, true
and just,
His plans work out for mortals; not a
tear
Is shed when fortune, which the world
holds dear,
Falls from his grasp; better with love
a crust
Than living in dishonor; envies not,
Nor loses faith in man, but does his
best,
Nor even murmurs at his humbler lot,
But, with a smile and words of hope
gives zest
To every toiler. He alone is great
Who, by a life heroic, conquers fate.

The Zwingli Monument
in Zurich

(See Page 13)

PHILADELPHIA, JULY 24, 1919

FORWARD MOVEMENT NOT AN UNCHARTED SEA

The course over which the Forward Movement must proceed presents many situations that are new to the Reformed Church. In the endeavor to face our full task and perform it as one body, many problems arise for the solution of which there are no precedents in our denominational history. Never before has the Reformed Church in the United States as a unified working force set to work at its own task. The nearest approach to it was the War Emergency Campaign of last winter. In that campaign the Church reacted for the first time as a whole, and for the first time, a Church-wide appeal was fully met. What a world of encouragement there is in that fact! The Forward Movement is a step in advance of the War Emergency Campaign in that the latter originated in a single committee of General Synod while the Forward Movement is the General Synod projecting itself into the field for the accomplishment not of one particular thing, but of the whole task of the Reformed Church.

Never before has the Church thus constituted itself a committee of the whole to put through in a comprehensive program the various undertakings of its several boards, committees and institutions, all of which have hitherto striven to meet their responsibilities single handed and with but partial success. Not only is this procedure new, but the past position of the Reformed Church has not greatly encouraged denominational consciousness. Not finding it convenient to hang together, the sections and parties seemed not to object to hanging separately and indeed to hanging one another. Humor aside, we have no great traditions of loyalty to back us up in the present movement.

However, this fact relieves us of any sentimental attachments to past methods, and no great vision is required to see that the detached and competitive efforts in behalf of this cause and that as made in the past are ill-suited and inadequate for the present. We are therefore free to embark on a new course with no obnoxious barnacles to interfere with smooth sailing. Further, with the new

age has come a new spirit. The call of humanity and the vast opportunities for social service have magnified the sense of brotherhood amongst us, and we have a new consciousness in the Reformed Church that we are one body in Christ.

All this makes possible the great co-operative program to which we as a Church have committed ourselves. Every day as we proceed this program becomes more definitely defined and its goal more clearly discerned. The latter looms large on the horizon of God's Kingdom and as we get farther on it will appear larger still. Yet we shall be undaunted. We know that man's extremity is God's opportunity. The Forward Movement is a Kingdom undertaking in which we as stewards are privileged to work.

As we set to work in this way in the Reformed Church we find ourselves touching elbows with others. Practically every body of Christians is magnifying its service function and reorganizing for vastly larger efforts in behalf of world redemption. Some are much farther on than we. And with what fine spirit they lay their great experiments before us that we may profit by their successes and avoid their mistakes. The generosity of our Methodist brethren, for instance, in sending quantities of their printed matter to our headquarters and counselling personally with our secretaries in matters of organization and method will save us from many mis-steps. In charting out our course we find for practically every problem, a typical case in the archives of the big Centenary Movement of the Methodist Episcopal Church. Whereas our ship is only making ready to sail, the big Methodist liner has gone through to port, the first leg at least of her voyage done, and good sailors as they are, they turn the log over to us.

The sea upon which the Reformed Church is about to embark in her Forward Movement has been charted and we can go forth with confidence.

G. L. O.

FORWARD MOVEMENT PICKUPS

Rev. L. D. Benner, Regional Secretary for the Western region, has provided the Publicity Department with a list of nearly two hundred newspapers which circulate among Reformed people in his field. This list was turned to good account at once by the news service of this department. Similar lists are being prepared for the Central and Eastern regions.

The Finance Committee, consisting of Emory L. Coblenz, Esq., chairman, Rev. Charles E. Creitz, D. D., Rev. J. G. Rupp, Harry E. Paisley and Philip Koehring, with Dr. Joseph H. Apple a member ex-officio, met at headquarters on July 14th. All were present except Philip Koehring, of Milwaukee, Wis., who sent a very suggestive letter. The Committee had under consideration a number of important matters on which definite recommendations will be made to the Commission.

In Christ Reformed Church at Roaring Spring, Pa., is someone who is gifted with a fine impatience for good works in connection with the Forward Movement. A letter from the Rev. A. A. Hartman, pastor, announces that a gift of \$100 (name of giver not mentioned) has been forwarded to the Treasurer for the general fund. This early and unsolicited contribution, in whose wake thousands will eventually follow, is the first direct contribution to the Forward Movement thus far reported.

During the present week, the headquarters of the Forward Movement are at Fred-

erick, Maryland, where a number of the departmental secretaries as well as the Executive Secretary are on the staff of the Missionary Conference in session at Hood College. An office has been provided in one of the college buildings with Walter D. Mehrling, chief clerk, in charge. On Thursday and Friday a conference of departmental and regional secretaries will be held at Frederick.

The Department of Spiritual Resources, Dr. Edward S. Bromer, Secretary, is devoting the present month to organization throughout the Church for definite intercession. Miss Irene Klingensmith, of Greensburg, Pa., congregational clerk of the First Reformed Church, is serving temporarily as stenographer, having been released by the congregation for immediate service in Dr. Bromer's office at Forward Movement headquarters. Miss Sarah Allshouse, of Greensburg, has been appointed to take up the work of this position September 1st.

At each of the Missionary Conferences to be held this summer, the Forward Movement will be presented to the delegates in an address by the Executive Secretary, Dr. Joseph H. Apple, or by some one designated by him who is in position to speak for the Movement. Provision has been made likewise for the presentation of the plans and purposes of the Interchurch World Movement with which our Forward Movement is related.

The Committee on Evangelism of General Synod, at a meeting held in Philadelphia, July 14th, unanimously voted to conduct its work through the Department of Spiritual Resources of the Forward Movement. This arrangement will be easily effected, since Dr. Edward S. Bromer, chairman of the committee, is now Secretary of this department of the Forward Movement. The latter will throw the full weight of its influence in the line of evangelistic effort throughout the Church during the coming year, and especially during the Lenten season.

From the Weekly Calendar of the First Reformed Church, Easton, Pa., the Rev. Edward F. Evemeyer, pastor: "The pastor desires most earnestly to urge all subscribers of the 'Messenger' to be faithful readers. He wishes even more urgently to suggest the very great desirability of all the families of the parish being subscribers for this absolutely indispensable devotional paper in these days of forward steps in the Church. Indeed, it is utterly impossible to keep abreast of the forward march and not read the 'Messenger.' We have just finished a great task in our own congregation to a nicety. In the fall we must look farther out into the harvest field! In a little while many of us will be separated for the greater part of the summer. In the meantime let us all read anything and everything to be read on the Forward Movement. The 'Messenger' will have it! It will be little less than a spiritual crime to be uninformed. Read that you may know, and know that you may act."

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Reformed Church - Messenger -

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. ADVERTISING RATE: Ten cents per Agate Line each Insertion. \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

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Welcome Home

A CORDIAL welcome awaited the Editor of the "Messenger" on his arrival at his sanctum on Wednesday July 16. He returns after a rich experience and "brimful" of information. Our readers will be glad to learn of his safe arrival and of the success attending the expedition of the American Commission to the Near East. Dr. Leinbach reports that he enjoyed excellent health during his long and oftentimes tedious journey and rejoices that he was able to get back "on his job" immediately on his return.

The Associate Editor is pleased to embrace this opportunity to announce to the large family of "Messenger" readers that Dr. Leinbach was one of the leading spirits of the American Commission and that he was signally honored on several occasions by his fellow-members. On another page of this issue appears the extemporaneous address which Dr. Leinbach delivered before an important meeting of many of England's leading men. The Editor gives a description of this gathering in his letter, which is also published in this week's number of the "Messenger." The Editor's appointment by the Commission to prepare a statement for the press was also a recognition of Dr. Leinbach's ability and of his peculiar fitness to do this important work. We managed to provide a "clear track" in the "Messenger" for Dr. Leinbach on his return, and thereby made it possible to publish in this issue the complete statement prepared for the American press by Dr. Leinbach.

We have not had time to talk over Dr. Leinbach's plans with him, but we can see a very busy time ahead of him. The Church eagerly awaits his message and our readers are anxious to hear of his journey through the columns of the "Messenger."

In this recognition of the valuable services rendered by Dr. Leinbach and in welcoming him home, the entire staff of the "Messenger" and the officials and the office force of the Publication and Sunday School Board join the Associate Editor. Welcome Home, Mr. Editor, and "So Say We All of Us."

A. S. B.

EDITORIAL

HOME AGAIN

No matter how wonderful a journey may be, the best part of it consists in "getting home." The Editor of the MESSENGER is very happy to be back at his desk after an absence of four months, to share with you again in the good news of the Kingdom. He has had a great experience, which he trusts may be of real service to the cause of Christ in the world. To those who assumed the burden of responsibility which made it possible for him to render this service in far-off lands, he wishes again in this public way to express his sense of profound obligation, particularly to his faithful colleague, Mr. Bromer, who had full charge of the MESSENGER during these months, and to the brethren who furnished the excellent editorials. Such fellowship is full of blessing, and we shall always remember it with a glad heart.

* * *

"ENTERTAINMENT FOR MAN AND BEAST"

The *Literary Digest* recently quoted some prominent New York clergymen who referred to the "bed-room plays" and "lingerie drama" now produced in that city as "annexes to the brothel" and "the product of moral leprosy." Rabbi Wise is quoted as saying: "It is blasphemy to take clean-limbed, upstanding youth to some of the revolting, nauseating plays now running in New York. It is an intolerable insult to expose them to that, in return for their work in France." Referring to a particular production, Dr. Wise said: "It is the vulgar incarnation of impurity, spun about a display of hosiery and underwear." Then he proceeds to dispose of the theatrical "profession" of today in this wise: "The theatre is cluttered with uneducated male and female loafers. I do not say that all plays are bad or that all actors are uneducated, but many are, and they exhibit standards that cultivated men and women can not accept. So long as actors are hired and fired like clerks there will be a poor class of stage people. They are at the mercy of the cruel, hard-hearted creatures who dominate and control the theatre. No such great organization in life today is in such unworthy hands as the theatre. Producers apparently consider drama not as an art, but an opportunity for the exposure of half-dressed women. As a business the business of the theatre is the dirtiest in America today."

Replies to this broadside were not lacking, and the *Digest* quotes some newspaper writers and dramatic critics in defence of the current stage. Thus Franklin P. Adams, who is also a Jew, writes in his "Conning Tower" column in the *Tribune* the ever "new" and "clever" observation that it is 'presumably the fault of the synagogues and Churches if there are more people to be found in the theatres than in the sanctuaries of worship, and he adds this brilliant judgment which may well cause the preachers to look to their laurels: "The average book, we believe, is no better than the average play. But even the average book and the average play have something on the average sermon." Heywood Broun, the *Tribune's* dramatic critic, pooh-poohs the idea of permitting "Puritan pastors" to regulate the drama. Puritans, he says, are constantly being shocked by life. They would object to every really first-class play because "anything which deals with life as it is must needs be immoral." "We have no sympathy with the cry for a clean stage," adds Mr. Broun; "for our part we would rather see a little more dirt and grime and sweat in our plays of today." And he concludes that "license in the theatre is much to be preferred to 'Puritanical repression.'"

We do not know how much is to be gained by pulpit denunciations of the stage. In some cases such philippics simply serve to advertise questionable productions; in other cases they are dismissed by laughter or the cynical claim that such hidebound narrowness is to be expected

from preachers. Nevertheless it is the duty of all those sincerely concerned for the public morals to consider very seriously the "source of supply" in this important matter of the entertainment of the people. It is a common observation that the "moving picture people are getting away with vulgarities and indecencies which would be hooted off the stage in legitimate drama." Our Church people in large numbers are going to these shows, and they are being influenced more than we realize by the standards of life therein portrayed. Why should we expect the standards of current public entertainments to be ennobling and worthy of the patronage of Christian people when *so large a percentage of them are composed and produced, not by Christians, but by pagans?*

Should we prohibit our growing boys and girls from attending shows, or permit them to go and be corrupted by what they are likely to see? How is it possible for us as Christian men and women to better the situation and make our public entertainments less perilous to morals, more elevated in tone and more elevating in taste? The MESSENGER covets a number of brief statements from our readers, by August 1, on this significant question. We want the men and women of our Churches and the growing youth, as well as the pastors, to express themselves, and believe that such a discussion will be suggestive and helpful.

* * *

"WILL NOT BLOW OFF"

This was the simple claim which the Editor found printed on the inner band of his summer straw hat. It struck him as not only an appropriate motto for a hat, but as an exceedingly sensible slogan for men and women—even for editors. Perhaps one should say it is especially apropos for editors who are just returning from a unique trip abroad, and who may be subjected to no little temptation along this very line. They are among those who should repeat with emphasis the prayer of the Psalmist: "Lord, set a watch upon my lips, that I sin not with my mouth."

We confess, however, that the pungency of the hat-band motto was brought home to us with the greatest force by reason of our experiences in various parts of the world. We do not return, like some Americans, with the disposition to disparage our own dear country, even though contact with the people of other nations has admittedly increased our regard for them and sometimes made us sensible of our own defects. We come back with a greater love for America and a sincerer gratitude for our own institutions than we ever felt before. But the truth must be spoken—and one item of it is that Americans in all parts of the world appear to be peculiarly prone to this temptation to "blow off" or to "shoot off." Again and again we were impressed with the reality of this temptation, and the peril of yielding to it. We came to understand more clearly our national reputation for bad manners.

Perhaps it is only long centuries of discipline that will produce the evident self-restraint and regard for the feelings of others which one marks among the peoples of other lands, and which cannot fail to attract the admiration even of those who lack this essential quality of good manners. Be that as it may, we surely need to beware of our unfortunate habit of "blowing off." America's great part in the war can easily be discounted by the lordly claims of exuberant Americans who speak not wisely, but too much. When tempted to "blow off," don't blow!

* * *

"BEYOND THE HILL"

The Armenians will always think with horror of Deir Zor. In that desert place about a quarter of a million were slain within a short time during the terrible mas-

sacre of 1915. Company after company were marched out to be shot, drowned, burned, or done to death in some other way. Great was the weeping and wailing of women and children; even strong men broke into sobs as they saw their dear ones slain with clubs or otherwise mutilated by the fiends who mocked them in their misery. Great, too, was the heroism manifested by noble spirits whom torture and death could not daunt. Here a heartening chapter of the modern Acts of the Apostles was written.

The few survivors of that awful experience who returned to the city of Aintab speak with hushed accents and glowing eyes of the brave Protestant pastor who in the hours of greatest travail and in the face of death gathered his little flock around him, and nerved the feeble and faltering with unfailing courage. "Be of good cheer,

my people," he cried; "and show no fear before your enemies. *Our Christ awaits us there beyond the hill.*" And so he went out at the head of his people to meet the bullets of the assassins—one of the many spiritual leaders of the Armenian people who won the martyr's crown.

In our places of comparative safety and ease, have we the faith to believe that our Lord awaits us beyond every hill of doubt and difficulty and self-denying service? Shall He wait in vain for those who have pledged their fealty but are tempted to falter and flee in the hour of danger? God grant that the Christian Church, facing the most insidious perils of all her history, may have a leadership that will put courage into fainting hearts and inspire her people to go out and meet Christ beyond the hill!

A LETTER FROM THE EDITOR

There is a familiar old saying that "the longest way around is the shortest way home." Our Sunday School Commission to Bible Lands has had an interesting illustration of that motto. My room-mate called our experience "a delightful torment." It was undoubtedly a disappointment, with very decided compensations. When I wrote my last letter to MESSENGER readers we were on the Ferencz Ferdinand between Constantinople, Turkey, and Taranto, Italy, under orders to report in London by June 18, and in the confident expectation that our passage was booked on the *Coronia*, sailing from Liverpool June 21. This would have brought us to our homes before the end of June. When we reached London we found to our dismay that by reason of labor troubles, transport of soldiers and other conditions, our sailings on the Cunarder had been moved forward to July 26, and if we expected to get out of England before that time, it would be necessary to divide into smaller groups and hustle for any bookings we could get. So great was the congestion that the daily papers were announcing premiums offered by many eager to get an early passage to America. By dint of strenuous efforts we finally secured six places on the *Saxonia*, sailing from London via Brest on June 28. No other places being available from England or Scotland within a reasonable time, we decided to book passage for the remaining members of the Commission on the Scandinavian-American liner "*United States*," scheduled to sail from Copenhagen, Denmark, on July 3. As Copenhagen is at least 1000 miles east of London, it seemed like going from New York to Philadelphia by way of Chicago. Moreover, it meant that at best it would be about the middle of July before we could reach home. But as the business of crossing the Atlantic on air-ships has not yet been perfected and none of us felt fishy enough to attempt swimming, we made a virtue of necessity and cast lots. The Editor was one of those chosen to return by way of Copenhagen. Although he greatly regrets the delay in getting home, he feels very grateful for the additional opportunities which this round-about method of return brought.

On the way to London he enjoyed the never-to-be-forgotten privilege of spending two weeks in Italy. Those days at Taranto, Naples, Pompeii, Vesuvius, Rome and its environs, Florence, Bologna, Venice, Milan and Turin, and the glimpses of the intervening country, are freighted with golden memories and indelible inspirations. We had exceptionally fine weather, in the beautiful month of June, and we feasted on the artistic and historic glories as well as the scenic splendors of sunny Italy. We soon learned that the former unanimous feeling of admiration for America had, to say the least, been greatly strained by the Fiume incident. We had been out of touch with the world so long that we had not realized the situation. It was a new sensation to be in a land where Americans

were not popular, but for a time at least the Italians felt decidedly hurt and did not fail to show it. The sentiment was rapidly veering, however, when we were there, and their resentment was directed rather at President Wilson than at America. One could see huge posters in public places containing an appeal to the American Senate, and there was a feeling that the Senate at least would do them justice. The war has been a terrible drain upon Italy, and the people there feel that none of the Allies in Europe has reaped so little benefit from the victory. The writer was greatly pleased with the Italian people he met, particularly in Florence and Venice. Those two cities are certainly among the most attractive in this world. In Rome, Bologna and Milan we came into touch with labor troubles. A spirit of Bolshevism was very evident, and emphasized anew for us the ferment working in all parts of the earth. In Rome we were impressed with the present unpopularity of the Vatican, especially in view of the wide-spread feeling that the sympathies of the Papacy were with the Central Powers. In other parts of Italy, however, the established Church seems to preserve its strong hold upon the people, nominally at least.

On the streets of Florence the writer was hailed by a prelate: "Hello, are you an American?" He replied proudly: "Indeed I am." Whereupon the prelate slapped him on the back and said: "And so am I." He introduced himself as Monsignor Mori, dean of the great Cathedral of Florence. He showed us some gracious courtesies and we accepted his invitation to the Cathedral on Sunday afternoon at a spectacular service, in which probably 50 high ecclesiastics participated, led by the Cardinal of Genoa, who afterward confirmed 700 children. Around the head of each confirmant was bound a white band containing a red cross. It was an impressive ceremony, and the music was majestic. At some other time it may be possible to give impressions of the Italian cities and their wonderful treasures. Suffice it to say that all of our little group of four who toured Italy together left that land with sincere regret, mingled with the hope that some day we might be able to return and with greater leisure enjoy continued study of a country so well worth while.

We have written before of our impressions of Paris and London, and shall only say here that we hurried through France on our return, partly because of our anxiety to reach England in time to sail for home, and partly because of a strike which threatened to become general and tie up the railroads indefinitely. We reached London Sunday, June 15, just in time to hear Dr. Jowett preach a great sermon on the text: "Lord, we have left all and followed Thee; what shall we have therefore?" No man who heard it could come away with any doubt that godliness is profitable both in this life and the life that is to come.

We spent twelve days in London, but were enabled to do little sightseeing. We had daily conferences of our Commission, formulated our reports and recommendations, and arranged our pictures and stories. It was a big task, and as the writer was chosen to serve as Secretary of the Commission, he found the days very full. Besides the disappointment with regard to our sailing, we learned in London that the suit-cases containing our civilian clothes, which had been expressed to London from Egypt in the latter part of April, had not yet arrived in England. Our uniforms were decidedly soiled. Somebody said they were "originally American, but had now become international." Here was a grease spot acquired in Egypt, there another added in Palestine, here a dozen contracted on box-cars in Turkey, etc. In fact, they had come to resemble Joseph's coat of many colors. It was necessary therefore to patronize English tailors—and we soon found prices to be higher than they had been in America when we left home. Besides, we have a vision of what the custom house people may do to us when we reach America.

Perhaps the outstanding privilege of our stay in London was our participation in a great meeting in the interest of the Armenian cause, held in Central Hall, Westminster, to which the members of the Commission were invited and given platform tickets. Lord Gladstone, son of the "grand old man" who was England's Premier of former days, presided at this notable meeting, and the principal address was made by Lord Bryce, former Ambassador to America. T. P. O'Connor, M. P., the famous Irish orator, and other distinguished members of the House of Lords and the House of Commons, spoke in behalf of a free Armenia. At the close of the meeting Lord Gladstone unexpectedly announced the presence of the American Commissioners, and called upon one of them to make a brief response. As our Chairman, Dr. Lawrance, was ill and unable to attend, it fell to the writer to make this response, which he did with no little trepidation before so distinguished an audience. He does not remember that any remarks he ever made were more enthusiastically received, and as the Commission afterward gave him a vote of thanks he supposes that he did not altogether discredit them. Indeed those in charge of the meeting were most generous in their appreciation. The London papers quoted the remarks quite fully. The Armenian Committee entertained the writer at the Princess Hotel a few days later, and among other things he was informed that Lord Bryce had requested them to "give the widest possible publicity to the excellent address of the American Commissioner," and they proposed to publish it with the other addresses made at the meeting. Thus again did we receive a warning to be careful even of our extemporaneous utterances.

Our last Sunday in London, June 22, was another day of inspiration. We went to the City Temple in the morning and heard Dr. J. Fort Newton give an eloquent discourse on "Faith and Fact." It was a service full of heart and healing. The prayer was wonderfully uplifting; the music was worshipful; the crowded Church was an evidence of the preacher's strong hold upon the people of London. Dr. Newton is undoubtedly one of the great preachers of our time, and those of us who were brought into rather close contact with him on this trip came away with the feeling that very few great preachers are so democratic in spirit or have quite so delightful a personality. In the evening we again heard Dr. Jowett. He gave his sermon on "The Joy of the Lord," Jno. 15: 11, which we had heard him give some years ago in New York. He seemed tired, and we rather thought he did not put into the sermon the vitality and fire so manifest when we heard it before. But even at his worst Dr. Jowett is a benediction, and it is difficult to resist the temptation to hear him at least once if one has a Sunday in London.

An illuminating experience of Sunday afternoon was our visit to the famous Hyde Park. One cannot approximate to an appreciation of English life who does



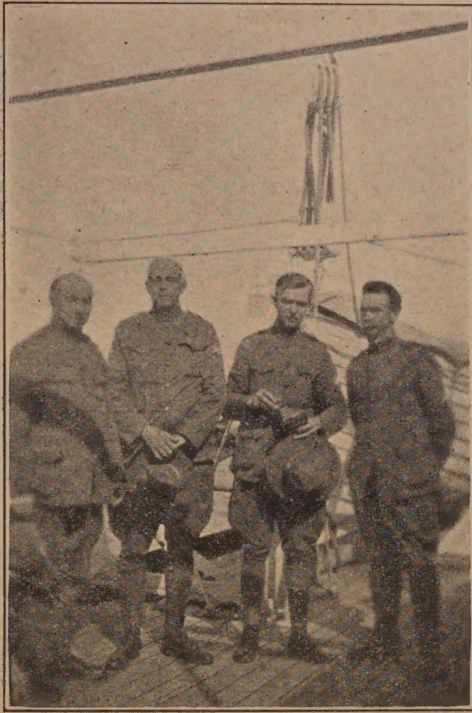
Jack, Abdul, and the Editor Crossing the Sands of the Desert

not study the psychology of Hyde Park. Here the British not only promenade and play; here they also congregate to proclaim what they think they know or to hear the proclamations of others. There is scarcely any "ism" under Heaven that does not announce itself from a cart or a soap-box in Hyde Park. Here was a Protestant orator denouncing the Romanists, there a Catholic reviling Protestantism; here a pleader calling down anathemas upon atheists and there a so-called "free-thinker" scoffing at religionists; here is an international socialist holding forth for universal brotherhood, there another professed Socialist who said that in this wicked world we must bound principles by national lines, and "inasmuch as 120,000,000 of our kith and kin across the Atlantic are out for the markets of the world, it behooves England to look out for herself"; and among a score of others here is a capable-looking woman who tells her auditors that the one hope of the future lies in England's refusal ever again to buy a penny's worth of goods from the "atrocious Huns." Perhaps one leaves Hyde Park with mixed emotions, nevertheless the experience has in it suggestions that are not without value.

Let this be said frankly. Our contact with English folk all over Europe and Western Asia, and our visits to England in March and June have greatly deepened our already high regard for them. We pray that the events of the coming days may only serve to bind our two English-speaking nations together in a compact of mutual helpfulness and good-will that can never be broken.

We left the metropolis on June 25, going by way of Durham, York, Selby, Newcastle and Berwick to Edinburgh, Scotland. In the beginning of this letter it was intimated that our delay in reaching home, though tormenting, had in it also some valuable compensations. We referred, of course, to the chance thus vouchsafed to nine of us to see at least four other countries which we would not otherwise have seen on this eventful journey. One of these was Scotland, the visit to which will ever be gratefully recalled. Not only were we permitted to make visits to the great cities of Edinburgh and Glasgow, and to see such famous rivers as the Forth, the Tweed and the Clyde, but we took the rarely beautiful trip through the Trossachs by way of Aberfoyle and Inversnaid, with several memorable rides by coach, and two delightful sails, one on Loch Katrine, the other on Loch Lomond—all of this on a perfect day in June. It was surely a privilege to see the house and grave of John Knox, St. Giles and Greyfriars, the famous Edinburgh Castle, and many of the other spots that will awaken happy memories.

We sailed from Newcastle, England, on the Swedish ship "Balder," of the Thule Line, bound for Gothenburg, Sweden, and after a rough voyage across the North Sea arrived at port on Sunday evening, June 29. Gothenburg (Goteborg) is a beautiful city of 200,000, with a splendid museum and some of the finest parks and gardens we have ever seen. It is the second city of Sweden and is rapidly growing in commercial importance. We had rewarding glimpses of the thrifty and substantial character of the Swedish people in our brief visits to Goteborg



Group Three of the Relief Commission to the Near East, Passing Through the Dardanelles

(From left to right, Drs. Leinbach, Huntley, Raffety and Young)

and Helsingborg, and in the long train ride between those cities. At the latter we took the ferry for Helsingor, Denmark. Here stands the old castle of Elsinore, immortalized in "Hamlet." A fast train soon brought us to the gay, cosmopolitan city of Copenhagen, which is indeed a miniature Paris. It was another rich experience to visit the great Thorwaldsen and National Museums, and the "Fru" Church, where are to be found the originals of Thorwaldsen's "Christ" and of "The Twelve Apostles." This masterful work of art impressed us deeply, and compares well for its spirituality with the best work of the Italian masters. After a few busy days amid the many points of interest in Copenhagen, we boarded the good ship "United States," which cast anchor at 1 P. M. on July 3d, bound first for Christiania, Norway, and then for "little old New York." On July 4th at 10.30 A. M. we sailed into Christiania and were permitted to spend three hours ashore, long enough to see the king's palace, the fine university buildings, and many other points of interest in that attractive Norwegian capital. To be enabled thus to visit the three Scandinavian countries of Sweden, Norway and Denmark made us feel very thankful. Most Americans who visit Europe never reach those lands, but we are in a position now to assure them that they are missing some of the most interesting countries in the world. None of us had ever seen these "countries of the midnight sun," and it surely amazed us to be able to read without artificial light as late as 11 or 11.30 P. M. But even more entertaining was the culture, the spirit, the progress of these remarkable people.

We have a good band and orchestra on the "United States," and of course they honored the "glorious Fourth" by rendering "the Star-Spangled Banner." But we were not satisfied with that. Away out on the bow of the vessel we held a delightful service, singing our national hymns, and after Scripture reading and prayer, listening to several brief addresses.

This is a splendid ship, with a fine old Captain. On Sundays he personally conducts the religious service, reading a brief sermon in Danish. The band leads in the singing of the hymns. After the Danish service, members of our Commission conducted the English service, the sermon being preached, as was most appropriate, by our Lutheran member, Dr. Young. It was a good Lutheran sermon, too, orthodox to the core. A fine custom

on this ship is the rendition of the band at 7 A. M. on Sunday of the sweetly haunting Danish tune, "The Sacred Day With Joy We See." We shall always remember being awakened on the sea by the sweet melody of that hymn.

The appointments of the "United States" are certainly first-class, and the officials are courtesy personified. Personally we are enjoying the voyage even more than when outward bound on the fleet "Mauretania." Our greatest distance covered in a day so far is 372 miles, whereas the "Mauretania" made from 500 to 600 daily. But the meals on this ship are even more to our liking, and the berths are equally comfortable. During the first week we have had little sunshine, but except for one day the sea has been smooth, and none of our party has failed to be present for the excellent meals. Our pictures and stories of Armenia seem to be of intense interest to our fellow-passengers. We trust we shall find that to be equally true of thousands in America. All of us are looking forward with great eagerness to the home-coming. It will be a joy to resume the old tasks, after all these wanderings. Never shall we cease to be grateful for the high privileges accorded to us during these four eventful months. We think, however, that it is only just to remind our readers also of the deprivations endured in order to complete our serious and important task. It is no small sacrifice to be separated so long from those we love best in the world, and all means of communication seemingly cut off in war time. For the first two and a half months not a single word from home reached us—and then the few letters that came were messages written within a week or two of our departure from America. Even a cablegram which, according to a recent letter, was sent by my wife never reached me. Rarely indeed have we seen a newspaper, and it was next to impossible to keep in touch with the onward movement of the world's life. And what a deprivation it was during all these weeks to see not a single copy of the MESSENGER! How often I have wished to see it! How often I have wondered what was happening throughout our beloved Zion, how the new era movement was progressing, how our Churches were entering upon the opportunities created by the great war, whether perchance the new hymnal had "come out," and a thousand other subjects of vital interest to us all. But here I am in mid-ocean with scarcely one bit of news about the dear old Reformed Church since March 14, 1919. Sometimes I am obsessed by fears concerning possible losses during our absence. Perhaps there are some friends whom I shall never see again on earth. I can only wait and hope for the best. But I am wondering whether my friends realize what a real anxiety it is to be thus separated from the news about those who are nearest and dearest.

Just before we left London I received one of the few letters which reached me on my journey and it contained the news of the passing of that great Christian gentleman who so long adorned the councils of our Church by the strength and beauty of his character, the gracious kindness of his spirit, and the high gifts of head and heart which made him so universally beloved and so genuinely honored, that it is only natural to feel and say: "We shall not look upon his like again." From boyhood days I have owed so much to the "J. S. K." columns in the MESSENGER that it grieves me more than I can say to realize that I shall never again feast upon the eagerly anticipated literary and spiritual masterpieces of Dr. J. Spangler Kieffer. But even more shall we miss the great preacher, the winsome friend, the wonderful smile on that dear face that seemed to shed an ineffable radiance and lifted one so much nearer to the heavenlies. Thank God for the undying influences of such a virile, radiant life. The Reformed Church will do well to keep green the memory of such a character and such a ministry.

It is the last Lord's Day of our voyage as I write these concluding words. Yesterday gave us the roughest sea

we have had on our 4,000 mile trip from Copenhagen, but even the strong head-wind which blew all day could scarcely be counted a squall, and a fair proportion of the first-cabin passengers, at least, were in their places in the dining-room. We have spent over a month of our journey on the water, and have crossed no less than seven seas, in addition to many of the most famous rivers and lakes in the world. And it is little less than astounding to the writer to recall, as he does gratefully, that only once was he really seasick, and that was a half hour which he now remembers without one bit of regret, for it was on a sail-boat in a storm on the Sea of Galilee, crossing from Tiberias to Capernaum—an experience that shall ever rank among the red-letter events of his life. And last night's perfect moon gleaming on the sea, as beautiful a night on the ocean as one could well imagine, served to remind us of two other wonderful moonlight nights on this trip that none of us can ever forget—one of them on a gondola on the Grand Canal in Venice, and the other,

even more entrancing, on the Mount of Olives in Holy Week.

This has been a quiet, restful day. We had a helpful service this morning, Dr. Littlefield of New York giving us an inspiring message keyed to the modern need. We have been getting a little news in the daily paper distributed on the ship, made up of wireless messages received. The news of floating icebergs near Newfoundland Banks has caused us to alter our course slightly. We are assured that we shall really reach the dear land we love by Monday evening—but that it will probably be too late to enable us to get ashore before Tuesday morning, the fifteenth. It seems so good, as we look forward with straining eyes and yearning hearts, that we can only repeat over and over again—Thank God! Thank God for home—and friends—and native land—and a task that is worth while! Thank God, too, for the love which makes us glad to live and eager to serve in such a time as this!

DIRE NEED IN BIBLE LANDS

Return of American Commission to the Near East with Thrilling Story of Experiences

[The American Commission to the Near East appointed Rev. Paul S. Leinbach, D. D., to prepare a statement for the press. The following article shows how very well the Editor of the MESSENGER performed the duty assigned him. Our readers will agree with the Commission that its work was "exceedingly illuminating but well-nigh heart-breaking." Dr. Leinbach returns with a store of information of which he will give the MESSENGER the benefit from time to time.—A. S. B.]

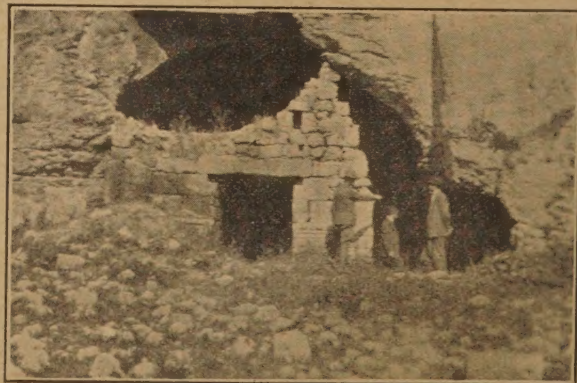
A Commission of American editors and Sunday School leaders has just returned from the Near East after an experience which they describe as "Exceedingly illuminating, but well-nigh heart-breaking." This Commission of 18 was appointed last winter by the American Committee for Relief in the Near East to visit Bible lands, make a survey of conditions, and report the needs of the suffering thousands in Western Asia. Some returned by way of Copenhagen on the S. S. "United States," and the rest on the "Saxonia" from London. They have brought with them many hundreds of pictures and stories of intense human interest, which reveal the present situation in the Near East with dramatic impressiveness. Their return at this time is especially significant by reason of the present interest in Armenia and in America's obligation toward that persecuted nation. The Commissioners have visited the actual places where the massacres and deportation occurred and have talked with thousands of the victims and survivors of those unspeakable cruelties. They declare that the reports current in America, many of them given in detail in Ambassador Morgenthau's story and in the Blue Book of Lord Bryce, have not been exaggerated, but that the half has not been told.

They state that by conservative estimate there are 250,000 orphan children still to be provided for, many of whom do not know their names because they were separated from their parents when they were too young to remember. Some have been wandering about like animals. There are no less than 50,000 Armenian women and girls (possibly 100,000) held as captives in Moslem houses in Syria, Mesopotamia and Turkey. Many of them have been rescued, branded on the face with horrible tattoo marks which indicate Moslem ownership or the captivity of the girls in a harem. The release of these unfortunates could be greatly hastened, say the Commissioners, if the proper kind of Refugee Homes were more speedily provided. A good beginning along these lines has been made, but every day counts in a matter of this kind, and it is no wonder that the Armenians are pleading for greater haste in securing the freedom of these captive women and children. Many of the latter are forgetting their own

language and are being alienated in religion and spirit. Others are enslaved and tortured in various ways.

The American Committee for Relief in the Near East took over all the work of the American Red Cross throughout Bible lands on July 1, and its orphanages, rescue homes, hospitals, refugee camps, and industrial centers are proving a great blessing to many thousands of needy people. The young American men and women who have volunteered for this difficult and often dangerous duty are for the most part serving without salary, only their expenses and outfit being provided. Wherever the British Army has gone throughout the old Turkish Empire, its officers and men are co-operating fully with the American relief workers, and at many places they are supplementing the good work by grants of food and money. The Commissioners speak in the highest terms of the British Tommies and their unfailing courtesy and kindness in assisting them all through that region. It ought to be said, moreover, that even today the Armenians are not safe anywhere in Turkey, except where the British Army has gone or is making its moral influence felt for the protection of life and property.

The American Committee is doing excellent work in meeting the problem of immediate relief, which at some places remains acute. Among the refugees in the Russian Caucasus and in parts of Central Turkey women and children can be seen eating raw grass in the fields, and the only bread to be found in some places not yet reached by relief workers is a hard black substance compounded of straw, seeds, and a little millet. It is no infrequent



Caves of Death in Urfa, Mesopotamia

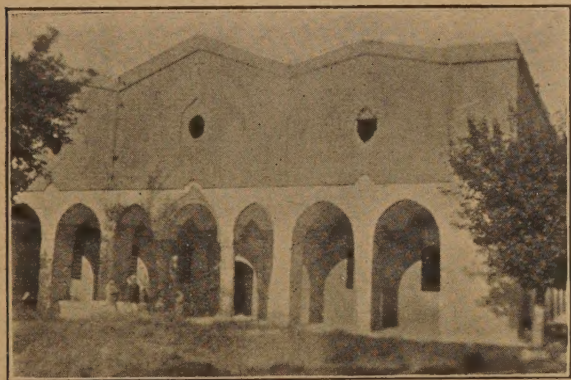
(Dr. Leinbach saw in these caves the bones of hundreds of Armenians cruelly slain in the massacres. The hillside without, as will be noticed, is also covered with grinning skulls and fragments of human bodies, even four years after the last awful massacre in September, 1915.)

thing to see people lying dead from starvation in the streets or starving along the roadside, or to meet ragged and emaciated children begging for bread. In the Caucasus, to which some of the Commissioners came within three weeks of the retreating Turks, they found that conditions are frightful, the Turks having taken all the food and no crops being planted this year. In Armenia thousands of houses are in ruins, and refugees come back to find their homes and sanctuaries destroyed. The method adopted by the Turks in Syria proved as barbarous as their plan for the extermination of the Armenians. Large imports of foodstuffs are required there, as Syria does not produce enough, even under normal conditions, to sustain its population. By closing the ports and other channels of trade the Turks doomed the people of Syria and the Lebanon mountains to slow starvation. Careful investigation shows that over 150,000 perished there, and in many sections one-third of the houses were dismantled and marketable parts sold to buy bread. Over 20,000 dependent orphans have been found in that section alone.

In addition to the supply of immediate necessities the American Committee is now conducting a large number of orphanages, schools and refuge homes, besides assisting in the maintenance of various hospitals and refugee camps in strategic centers. They are also organizing numerous industries in communities where industrial activity had broken down, especially in promoting agriculture and thus helping to meet the problem of the future food supply. In every way they are encouraging the speedy repatriation both of adults and children, and aiding in the reconstruction of houses where such assistance is necessary for the re-establishment of family life.

Apart from the need for physical relief and an increasing and alarming spiritual destitution which the religious forces of America should meet, it is the conviction of the Commissioners that the basic need in the Armenian situation, after all, is the establishment of a just and stable government. They say that all gifts of food, clothing and shelter will be only temporary expedients if such a government is not established.

The one outstanding fact in the Near East, they de-



The Famous Gregorian Church in the City of Urfa, in which 5,000 Armenians were Covered with Oil and Burned to Death in the Massacre of 1895. This Church was Rebuilt and Has Again Been Badly Damaged in the Massacre of the Recent War.

clare, is that the "terrible Turk" has never been soundly punished for all his crimson crimes. Jealousies between the great Powers have always prevented the infliction upon the Ottoman government or the Turkish people of their just deserts, and the Turk is even now expecting that by some hook or crook he will once more escape serious punishment, and thus be enabled to repeat the infamous massacres and orgies of lust and rapine which have outraged mankind. On the market places and elsewhere threats are being made against the defenseless Armenians, and the boastful Moslems are declaring that next time they will "cut to the cradle."

A massacre was prevented just a few weeks ago, for example, in the Mesopotamian city of Urfa, because the British commander sent for air-planes, which the people of that Turkish stronghold had never before seen. The aviators shot off their guns and dropped colored lights, and the Turks were thoroughly intimidated. Prominent citizens were heard to say in the streets that "only fools would be willing to fight against people who could walk through the air."

At Jerusalem the Commission divided into five groups, to make a more intensive study of the entire section where so many Armenians and Syrians were done to death. The territory covered extended from Port Said, Egypt, northward to the Caucasus and from Constantinople eastward beyond the Euphrates River, almost to Lake Van. They are returning therefore with a comprehensive view of almost the entire devastated region.

With regard to an American Mandatory for Armenia, the Commissioners say, that the hope is well-nigh universal among the Armenians that America will not refuse to assume such a responsibility, and most of the British officials seem to feel that England has too many other solemn obligations to assume that additional burden or to do full justice to its requirements. Whilst they have no disposition to minimize the difficulties involved in the task, the members of the Commission frankly say that they do not see how America can be true to her high ideals and professions and shirk her share in the readjustments and sacrifices necessary to the working out of an honorable peace and the achievement of substantial justice for the weak nations as well as the strong. It would seem that no challenge to the sympathy and chivalry of the American people could be quite so strong as the dire need of ravished Armenia.

The members of the American Commission include H. C. Jaquith, M. S. Littlefield, C. H. Boynton, A. Duryee, Geo. H. Trull and G. Bayard Young, of New York; Paul S. Leinbach, W. Edw. Raffety and C. E. Wilbur of Pennsylvania; Geo. E. Huntley and Wm. I. Lawrance, of Massachusetts; R. M. Hopkins, of Ohio; Wm. E. Carpenter, of Indiana; J. E. Miller, of Illinois; R. E. Magill, of Virginia; E. B. Chappell, of Tennessee; and S. B. Bartlett, of Toronto, Canada. They will assist in conducting a great campaign throughout the United States and Canada for the most liberal Christmas, or near-Christmas offering, yet given for the work of the American Committee, which is so imperative for the saving of many precious lives and for the rehabilitation of the new Armenia.

PRESIDENT WILSON'S VISIT TO BELGIUM

BY THE REV. PROF. JAMES I. GOOD, D. D.

President Wilson has just paid a visit to Belgium. It happened to occur on the 104th anniversary of the Battle of Waterloo. But his object in coming was not to visit Waterloo, but to visit the greater battlefields of this war. With lightning speed, as is always the case with American travellers, he rushed in an automobile over the battlefields of Belgium.

The King and Queen of Belgium met him on the fron-

tier. He first visited the battlefield of Ypres, which the writer had visited the day before. Ypres was one of the crucial battleplaces of the war for four years. This city of 20,000 inhabitants is now in ruins, not a house standing, all leveled to the ground except a few walls of its once beautiful Catholic Church and Hall of the Cloth Guild. Then he went to Ostende, where at the mouth of the narrow harbor he saw the British man-of-war "Vindic-

five," now without masts, which had been sunk across the harbor so as to bottle up the German submarines. His long day's journey ended at Zeebrugge, where the British also bottled up the German submarines by sinking vessels at the mouth of the harbor.

President Wilson spent part of the next day at Brussels, where he held a reception for the American colony and was himself received by the Belgian Parliament. At the first, he was presented with an address by one of the Reformed Churches, as he is a Protestant and a Presbyterian. At the latter, one of the two addresses made to him was by the Foreign Minister, Mr. Hymans, who is a member of the Union of Reformed Churches of Belgium. Mr. Hymans is also a member of the Peace Council at Paris. That Council is ruled by a committee of ten, in which Belgium has the honor of having a representative. Mr. Hymans therefore sits there with Mr. Wilson, Mr. Lloyd George and Premier Clemenceau. Mr. Hymans' address at Brussels to Mr. Wilson was admirable.

Mr. Wilson also visited Louvain that day and saw the ruined building of the university, burned by the Germans. The University of Louvain gave him a degree. He also visited Cardinal Mercier at Malines. The Protestants of Belgium utilized this opportunity by scattering at Malines a tract, "What President Wilson Says about Reading the

Bible," in which the President heartily commends the reading of the Word of God—a thing forbidden by the Catholic Church, except under the express directions of the priests.

President Wilson left by the night train for Paris. He did not travel as does the King of Belgium, who generally goes to Paris by airship, but took the now old-fashioned way of travelling by train.

Mr. Wilson was attended here by great crowds and was accorded the honors usually given to kings and rulers. His arrival at Brussels was heralded by the firing of many cannon. But the Belgian people are not very well disposed toward him, as many of them blame him that Belgium did not get more territory from Germany on the Belgian border. Poor Belgium, she lost the most by the war and gained the least by the peace! She also hoped that in Africa considerable German territory would be added to her colony on the Congo, but she received nothing there. President Wilson's visit, however, will always be remembered by the Belgians, who cherish a very warm affection for the Americans for what they have done for them during the war. Several times they said to us, "But for the Americans we would have starved." A new tie has thus been created between Belgium and the United States, of which President Wilson's visit was the symbol.

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

A General Impression

The third annual Wilson College Summer School of Missions was brought to its close Monday morning, July 7, not by an old-fashioned but by a "new era" picnic with cafeteria lunch. With hand luggage piled about cloak rooms and halls, ready to be snatched up in a hurry, the delegates entered into a morning of recreation with the same enthusiasm which characterized the study of the previous Monday. For the picnic, the Conference was divided into two groups, the girls over 35 and the girls under 35. The two groups enjoyed songs, limericks and stunts during the luncheon on the campus, after which the groups formed "The Ring of Friendship, which reaches around the world." In the center of the ring, the annual "Birthday" celebration of the Conference was held with Miss Mary Peacock presiding. At 1.20 o'clock P. M. word was passed that the train was waiting, and in a few minutes a small remnant remained on the campus to wave farewell to the three hundred or more delegates who left on the special train. So ended ten inspirational days.

On the first day of the Conference, registration, assignment of rooms, and various details necessary to the comfort of the guests, occupied most of the afternoon. In the evening, Mrs. Montgomery spoke to the young girls, and thus reached all assembled. "To know that I have Eternal Life, not will have it" at some future time, was her theme. The service was a memorial to Miss Evelina Greaves, President of the Conference, who had passed beyond during the year. Holding a bunch of beautiful roses in her hand, Mrs. Montgomery illustrated her thought with "As the heart of the rose is in the root underground, long before it blooms, so Eternal Life is in us—was in Evelina Greaves—long before it bloomed in Heaven."

From Monday, June 30, to Saturday, July 5, the general schedule divided itself into Mission Study, Methods and Normal Classes, Devotional Periods, Bible Study,

Evening Lectures and Special Events. Each division had its capable teacher or leader, among whom were Dr. Charles A. Brooks, Mrs. W. H. Farmer, Miss Gertrude Schultz, etc.

Mrs. Montgomery and Mrs. Peabody manifested their concern over the scarcity of missionaries, and impressed the conference with the necessity of getting more young women. Dr. Mary Kugler, home on furlough, said she had spent nearly a year trying to secure a doctor to accompany her when she returned to Africa, without success. The Missionary Rally on the first Sunday evening and the farewell to the missionaries who would soon be leaving, was helpful.

To sum the thought of the Conference is difficult, but it has summed itself thus for me: The League of Compassion for those without Christ; the League of Churches to form that League of Compassion.

The total registration was 728, divided among the denominations as follows: Baptist, 87; Deceives of Christ, 7; Episcopal, 10; Friends, 1; Lutheran, 73; Methodist, 45; Moravian, 2; Pentecostal, 3; Presbyterian, 286; Reformed, 87; United Evangelical, 27; United Presbyterian, 24; United Brethren, 54; Universalists, 3; missionaries and others, 19.

Dr. Warfield, President of Wilson College, gave a cordial welcome to the members of the Conference at the beginning of the sessions and a Godspeed at its close.

Mrs. C. C. Bost, Misses Blanche M. Lotte and Sara Bean Keely have contributed the following articles under "Impressions" of the Wilson College Summer School of Missions. Mrs. C. C. Bost, of Hickory, N. C., is the editor of the W. M. S. Column in the "Reformed Church Standard." Miss Lotte was the representative from St. James Church, Allentown, Pa. She has attended the School of Missions each year since its organization—the best record for any girl of the Reformed Church. Miss

Keely, of Schwenksville, Pa., was a member of the class of '19, Wilson College. Her activity in College Y. W. C. A. work, her participation in Intercollege Conferences and her interest in the missionary events of Chambersburg give promise of great qualities for Christian leadership.

On the Campus

The thing which impressed me most when coming to Wilson College for the Summer School of Missions—or rather the first thing—as I drove up the shady street to the handsome entrance, was the splendid setting for the Conference.

"Sweet fields beyond the swelling flood
— Stand dressed in living green."

These lines were in my mind continually. 'Tis true there was no "swelling flood," but the living green spread over acres and acres of the well kept campus—cool, pleasing, restful to the tired eyes.

Then the smiling, happy faces upon every hand—every one seemed "so glad we came to Wilson." I was impressed with the number of very young girls and with the more than middle-aged in attendance. There was no "age limit" and it seemed a very satisfactory arrangement. Young, middle-aged or older—all had the attitude of bearers of cups, waiting to be filled.

Then the banners at the different "camps" left a pleasing impression, "Wesley," "Westminster," "Camp Gordon," "Otterbein," and of course the "Black, Orange and Red" of the Reformed Church was dearest.

Mrs. Bost

What Remains

What days of enjoyment and privilege were the ten days spent at Chambersburg! How the beauty of the place appealed to one! Had we had nothing except the privilege of living close to nature, as we did, the time would have been well spent.

The fellowship, the good-will of all the people, with one object in view, interested in the same cause, learning to forget self and working only for the advancement of Christ's Kingdom.

Then the great leaders! What wonderful messages they brought us. When we hear

(Continued on Page 20)

HOME AND YOUNG FOLKS

THE DIFFERENCE

When Ma Is Sick

When Ma is sick, she pegs away;
She's quiet, though, not much to say;
She goes right on a-doin' things,
And sometimes laughs, or even sings.
She says she don't feel extra well,
But then it's just a kind o' spell.
She'll be all right to-morrow, sure,
A good old sleep will be the cure.
An' Pa he sniffs an' makes no kick,
For women folk is always sick.
An' Ma, she smiles, lets on she's glad—
When Ma is sick it ain't so bad.

When Pa Is Sick

When Pa is sick he's scared to death,
An' Ma an' us just holds our breath;
He crawls in bed, an' puffs and grunts,
And does all kinds of crazy stunts.
He wants "Doe" Brown, an' mighty quick,
For when Pa's ill he's awful sick.
He gasps an' groans, an' sort o' sighs,
He talks so queer, an' rolls his eyes.
Ma jumps an' runs, an' all of us,
An' all the house is in a fuss.
An' peace an' joy is mighty skeerce—
When Pa is sick it's something fierce.

—Exchange

ONLY THE SCRAPS

Miss Mary's class had met at the Church to make scrapbooks for the missionary box. Now the books were ready to go on their long journey across the sea where they would show little children over there what American places and peoples are like, and would help them to listen to the missionaries as they told them of Jesus.

"We shall have to earn the money to send the box," said Miss Mary, "and the sooner we earn it, the sooner it can go."

As they cleared up the room they talked of ways to earn the dollar to pay the postage on the box. All at once the telephone bell rang, and some one called for Miss Mary to come home right away. The children went, too. "I wish we could have finished cleaning up," said Miss Mary.

"Only the scraps are left," said Elsie.

"I'll stay and pick them up," said Anna.

"That is just like my faithful little Anna; thank you, dear," said Miss Mary.

They all had gone but Anna and she was slowly, carefully picking up all the tiny scraps, when the minister came hurrying down from his study looking troubled.

"I have just time to get down to the train," he said, "and I forgot to send an important paper to Mr. Kellogg. I was going to ask Miss Mary to take it, and tell her that I would give a dollar to the class; but I see she has gone."

"I will take it," said Anna. "I know where he lives."

"It is a very important errand," said the minister, "but a little girl who picks up the scraps well can surely be trusted," and he handed the paper and the dollar to proud and happy Anna.—Elizabeth Donovan, in *The Sunbeam*.

WHY THE SKY SEEMS BLUE

Scientists have tried to explain the blue of the sky ever since the days of Sir Isaac Newton. Some have held that it was due to the polarization of the solar light, while others have held that the blueness is due to the reflection, or rather the vibration upon the minute drops of water which the atmosphere holds in sus-

pension, or upon the matter in the atmosphere, according to Tyndall.

Professor Spring has rejected all these theories, denying the "dust theory" altogether. He holds with Lord Rayleigh that instead of the dust increasing the blueness, it diminishes it greatly. According to Professor Spring, all of the appearances of color in the atmosphere are explicable when we consider liquid oxygen. "Liquid air" is known to be decidedly blue in color, so the contention that blueness is due to the oxygen in the air seems to be substantiated.

If condensed and liquid air are blue in color it is most probable that the blueness of the sky is due to the oxygen in it.
—Exchange.

GAMES TO PLAY WITH BABY FINGERS

Naming the Fingers

This is little Tommy Thumb,
Round and smooth as any plum.
This is busy Peter Pointer;
Surely he's a double-jointer.
This is mighty Toby Tall;
He's the biggest one of all.
This is dainty Reuben Ring;
He's too fine for anything.
And this little wee one, maybe,
Is the pretty Finger-baby.
All the five we've counted now,
Busy fingers in a row,
Every finger knows the way
How to work and how to play;
Yet together work they best,
Each one helping all the rest.

Laura E. Richards

The Greeting

Thumbs and fingers say, "Good-morning,
'Tis a very pleasant day;"
Little pointers bow politely,
Tall men nod and smile so brightly;
While the rest with joyful greeting,
All their little friends are meeting.

Eleanor Smith

The Family

This is the loving mother,
Always good and dear;
This is the busy father,
Brave and full of cheer;
This is the merry brother,
Grown so strong and tall;
This is the gentle sister;
— This is the baby small;
And here they all together meet,
This whole glad family complete.
Here's grandpapa and grandmamma,
And father, too, and mother;
With baby wee,—one family;
Oh, how they love each other.
The aunt and uncle now we see,
And little cousins, one-two-three;
And this good family is found
In happy love together bound.

Emilie Poulsen

DIPLOMATIC

"I'm selling a book on beauty, mum," he began, "but, really I fear you do not need such an article."

"Never mind," said the lady, with a pleased smile, "I'll take one anyhow."
—Exchange.

LEE'S KINDNESS

A humble country man was driving a loaded wagon over a muddy road in Virginia. His team was light and progress was slow and difficult. At last his wagon sunk in a deep rut and his struggling horses stopped. He had "stalled," hard and fast. Nothing he could do—yelling at his horses, whipping them, prying at his wagon wheels—would extricate him.

Meantime there were passers by train in plenty. But it was war-time and most of them had on hand difficulties of their own. Underling officers pushed ahead of the luckless wagoner, calvarymen rode by without apparent concern; and even privates on foot were too much engrossed to lend a hand.

But just then rode up an elderly man of soldierly bearing, kindly face, who proved to be "the noblest Roman of them all." At once he saw the difficulty, and at once he dismounted, gave some suggestion, put his shoulder to the muddy wheels and helped the driver out to solid earth and sent him on his way.

Not until later did the grateful beneficiary learn that he had been aided by no less a personage than the Commander-in-Chief of the Confederate Army.—Kind Words.

ADDRESS OF DR. PAUL S. LEINBACH IN CENTRAL HALL, WESTMINSTER, LONDON, AT THE GREAT ARMENIAN MEETING, JUNE 18

We count it a great privilege to say tonight that we feel perfectly at home in a British meeting. May I not have the liberty of saying also that we feel especially at home at a meeting in which Lord Bryce participates, than whom there is no Englishman more universally beloved in America.

We have been permitted as an American Commission, composed of editors and religious leaders, to visit Armenia, Mesopotamia and different parts of Turkey and the Caucasus, and we are now on our way back to America, and I wish to take advantage of this opportunity to express my appreciation first of all of the great help that has come to us all through our journey from the British soldiers, from generals down to privates. Everyone of them has been so courteous and wonderful that we cannot ever forget what they have done for us. We have said to ourselves many a time, "American soldiers might have been just as kind, but they certainly couldn't have been kinder," and the prayer in our hearts is—God bless the British Tommies everywhere in the world tonight!

We have been in a great many sections where the Armenians live, but we have not been in any sections where the Armenians are safe, even now, except where the British soldiers have gone to protect all that is decent and sacred in human life.

We have established many orphanages, and we know there will be need of more. We are thinking tonight of the 250,000 orphans, many of them with the horrible tattoo marks on their faces. We are thinking tonight of what are estimated to be 50,000 Armenian children and women who are still captives in the Moslem houses. We have had an experience which has been almost heart-breaking. Even now, after four years, to go among those people and hear their stories, is to have Lord Bryce's book authenticated to you. I am

thinking of the city of Urfa, where of the 4,000 Armenian houses there are only about twenty undamaged. One walks through block after block of that city just masses of broken stone. We passed hundreds of wagons, full of refugees returning from the south. Many of them came back to those cities, where their homes once stood, to find nothing but broken stone. In the square of Urfa stands a monument which the Turks erected in memory of the poor martyrs who were slain by the "cruel" Armenians. That monument is constructed from loot from the Armenian houses, and it stands as a symbol of the horrible Turkish Government, which, praise God, has come to an end, we hope and believe forever!

I thank you for this privilege. We are going back to America to try to raise more money. We have raised fifty millions of dollars already for Armenia. We want also to awaken the American people to an appreciation of the possibilities of the new Armenia. We want to make them see that there is great spiritual destitution in that land and the Church of God must wake to a very real opportunity and a very real obligation in this day of days. We hope to say to the American people that if this mandatory is put upon us we dare not shrink from it. The only reason that some of us feel like shrinking from it is because we think that with her greater experience England might be able to do it better.

PEACE

Peace! Will there be peace
Or only the cease
Of the cannon's roar?
Will this sinister war
Turn from a battle of guns and of swords
To a battle of words?
Is hate buried deep down
With the bones of the dead?
Have they fought so, and bled,
To leave behind them a curse, or a crown?
Will love be reborn in the dawn of the day?
And who will come to show us the way?
The wise men! Where are they?
Will they come—will they come?
From the East and the West,
From the North and the South,
From the eagle's nest
And the river's mouth—
Will they follow the star?
Will they hear from afar
The voice that bids them arise and bring
Their priceless gift, their offering?
O pray! Let us pray
They will show us the way
Through the darkness of night to a nobler day,
To a Christ reborn in the hearts of men,
To peace on earth, good-will again!

—Eliza Morgan Swift in *The Outlook*

CORRECT

A pretty young schoolmarm who teaches a first grade class in a school of the north-west section of Chicago is telling a funny story on herself that happened just before the close of the term. She had some visitors on the afternoon in question, and she thought she would show them what a good class she had. Calling on a bright little fellow at the rear of the room, she said to him: "Johnny, if I give you 2 cents and your father gave you 3 cents, how much would you have?"

"Seven," promptly replied Johnny.

The teacher blushed painfully, but thought she would try again: "You can't have understood me, Johnny. Now listen, and I will repeat the question. If I gave you 2 cents and your father gave you 3, how much would you have?"

"Seven," said Johnny again, and with the same promptness.

"I am surprised at you, Johnny," said

the teacher. "How on earth would you have seven?"

"I got two in me pocket," said Johnny.
—Exchange.

THIS BOY IS SOME KNITTER

James Morgan, a Benton City, State of Washington, boy, is the pride of the Yakima Chapter of the American Red Cross. Prevented by rheumatism from participating in out-of-doors Red Cross activities, this youth worked hour after hour and day after day making knitted articles that mount to astonishing totals. Here are the figures showing what James Morgan has produced:

Sweaters, 67.

Wristlets, 28 pairs.

Socks, 7 pairs.

Mufflers, 4.

Refugee sweaters, 3.

Refugee stockings, 5 pairs.

He thus has 114 knitted articles to his credit.

The sweaters mean 3,016 hours' work; the wristlets, 224 hours; socks, 112 hours; mufflers, 160 hours; refugee sweaters, 144 hours; refugee stockings, 100 hours. All told, this amounts to 3,756 hours.—Ex.

SYMPATHY

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

—Unidentified.

SOLDIER ANTS

Of all the animals found in South America none is more interesting than the soldier ant.

The soldier ant gets its name because it travels in soldierly columns; sends out scouts; has a commissary department that is officered like a regular army; wheels and changes front with military precision, and fights with ferocity.

The soldier ant is about a third of an inch long, small, and dark. The ants come out from the hollow places under rocks, or in the roots of trees, where they live, at certain intervals for one of their expeditions. When every ant is out they form into a solid mass comprising countless thousands of ants, and covering three or four yards. When they have been closely marshaled, a cloud of flankers is thrown out on either side and a body of scouts in front.

When all is ready, they start their march. Their advance sounds like a heavy pattering of rain. Attracted by this sound, the birds from the near-by trees hover over the army. Why the birds are so interested in the ants you will presently read. Warned by the fluttering of the birds, and the rustling of the leaves as the ants advance, moths, lizards, scorpions, centipedes, butterflies, hurry away in terror.

Suddenly the ants strike them with their cruel, hooked jaws, tearing to pieces any insect they catch, and those insects that have the power and the sense to fly immediately do so. But not many of them get far. No sooner are they off the ground than the waiting birds catch them.

When the main body has passed the ground is strewn with remains of insects.

But they do not lie there long. A smaller body of ants issues from the leaves. Here is the commissary department! These ants pick up the fragments and bear them off to the ant-nests. If a man were to disturb these soldier ants, they would attack him. They climb above the shootops and sink their jaws into the skin. And the unfortunate man, when he has run far enough, will have to stoop down and pick them off.

These ants have been known to enter a house. They separate their forces so that they enter from every door and window, and only the winged insect dwellers get out. As these ants will kill rats, the invasion is sometimes a blessing.—*Christian Herald*.

SHALL WE FORGET?

Shall we forget, now victory has come,
How frugally we gathered up each crumb
In days of wartime need, with anxious care
That all our armies overseas should share
The harvest of the land? Shall we make haste

To take again the senseless ways of waste.
When peace brings back the plenty which we crave,
Shall we forget to save?

Shall we forget, now war is at an end,
How lavishly and well we learned to spend
In days of constant patriotic call,
To use our treasure for the good of all?
Shall we return to selfishness and greed,
Regardless of humanity's great need?
When peace has made it good to live,
Shall we forget to give?

Shall we forget, now peace has been restored,
How fervently we used to seek the Lord
Through all the days of danger and distress,
Imploping him to succor and to bless?
Shall we fall back to careless ways of old,
Unmindful of the Love which doth enfold,
When peace, sweet peace, has come to stay,
Shall we forget to pray?

—Estelle M. Hurll.

WHICH?

Two little plants lived, each in a pot,
And one had flowers and one had not.
One wore a dress of quiet green,
With never a hint of brightness seen.
Not a bit of cheer did it give the room!
The other was gay with bud and bloom,
Powdered o'er with a rosy snow,
It stood in the window all aglow.
Should you pass the florist's some winter day,
Which would you choose to bear away?

Two little girls lived in one cot,
And one was pleasant and one was not;
One had a frowning and fretful face,
With never a twinkle to lend it grace.
The other dimpled with budding smiles,
Merry glances and saucy wiles;
Turned up corners and jolly kinks,
And happy sparkles and beams and winks!
Should you ask one of these little girls to tea,
Which of the two do you think 'twould be?

—Pauline Frances Camp, in *Farm and Fireside*

THE "OLD STICK" ABLAZE:

Campbell Morgan tells of an old preacher who had lost the revival fire of his youthful ministry—becoming worldly in his spirit. They called him "The Old Stick." People would say, "Don't send him here." One day the superintendent told him that he had no place for him—he must superannuate. When "The Old

Stick" fully realized that he had lost his power, his place in the pastorate, he fell upon his knees and surrendered himself afresh to God. He received again the baptism of the Holy Ghost. The next time he preached, six people were converted; the fire spread to other charges everywhere he went, the people cried out, "The Old Stick's ablaze." Then everybody wanted him and he gave fifteen more years of effective service in the Master's Kingdom.—Selected.

SWITZERLAND CELEBRATES THE 4TH CENTENARY OF THE REFORMATION

Marie Widner

There was once a period—it is not so far behind us—says Dr. G. Tobler in the "Bund" of Berne, when memorial events were altogether unknown. A remarkable and at the same time pleasing exception was, however, the celebration of the Reformation, giving proof of how the spiritual current of the sixteenth century with Ulrich Zwingli as the main figure had taken root in the memory of the Swiss people.

Very soon came the realization among the inhabitants of Zurich that January 1, 1519, the day on which Zwingli preached for the first time from the pulpit of the Grossmunster Church of that city, marked the beginning of a new era. On the occasion of the First Centenary, the Council of Zurich issued an order that the 1st and 2nd of January should be devoted to honoring and glorifying God with special reverence and godliness. No social dinners and gatherings were to be held on those days and everybody was expected to attend Church morning and evening.

The same mandate was repeated a hundred years later, urging the people to celebrate the blessed Act of Reformation quietly in the name of God and to attend Church services three times on January 1 and twice on January 2.

The 1819 celebration of the Reformation was still more impressive. The Protestants of the whole of Switzerland, German Swiss and French Swiss, united in spirit around their leader Zwingli. A most abundant literature came to light; historical presentations, sermons, speeches, and poems, the latter being set to music by Zurich's famous musician, Hans Georg Nageli. Zwingli's works were published for the first time and the cities of Berne, Neuchatel, and Geneva sent special delegates to the great celebration.

And now Switzerland finds herself in the year of the fourth Centenary and those who understand the simplicity and sincerity of Zwingli's preaching honor his memory with grateful and uplifted hearts. Even those whose religious convictions do not agree with the doctrine preached by Zurich's reformer admit the greatness of this simple and sincere man.

Ulrich Zwingli was born on New Year's Day, 1484, in Wildhaus, Toggenburg, St. Gall, and studied theology in Berne, Basle, and Vienna. With twenty-three years he officiated already as priest in Glarus and the serious, unexcitable farmer's boy that used to be, developed now into an enthusiastic fighter for truth and practical Christianity.

Unafraid of his superiors in the ecclesiastical as well as the political world he set out to fight against the deplorable traits of avarice and hypocrisy so much prevalent in those two factions. Gradually he also pointed out the shallowness of the religious doctrines and practices of those days and he took it upon himself to inaugurate an innovation in the Church services by delivering a series of explicit simple sermons based entirely on the Gospel. This total disregard for the heretofore prescribed text for all sermons amazed his critics, but Zwingli stood by his convic-



The Famous Grossmunster Church in Zurich, Where Zwingli Was Pastor from 1519 Until His Death in 1531

tions. It was his belief that the one and only basis and topic of all religious sermons should be the Bible. He had no thought as yet to separate from the Church; he felt his way slowly, with many struggles of the soul, but as the storm began to rise around him his vision became clearer and he realized that an ideal spiritual life could only be achieved by a humble and complete observance of the Gospel—the Word of God—true Christianity not being an exterior ceremony, but spiritual conviction.

The atmosphere of Renaissance was around him and he was glad to feel the influence of the learned Erasmus of Rotterdam and Luther. He radiated new and lofty thoughts, totally strange to the Middle Age; his religious ideals eliminated the ceremonies and pomp of the Church of Rome. The Gospel which he preached was no longer a subject for dispute among theologians; it was just a simple religion of good deeds, pure morals, neighborly love and brotherly help which did not merely extend as far as the Church door.

But Zwingli was not only a religious reformer, he was also a statesman and humanitarian. Acting on his suggestion, the city of Zurich introduced new fire regulations; weights and measures were examined and verified, streets were cleaned and persons suffering of the plague were isolated. The poor system was revised according to law and measures were taken to stop the evils connected with volunteering into foreign armies.

In a period which knew only monarchies Zwingli became the eloquent spokesman and literary defendant of the democratic republic and the doctrine of the sovereignty of the people which is now so ardently upheld in these days by President Wilson. He regarded the people as the deciding power of a state and deemed it within the people's domain to decide about taxes,

war, and peace. He also considered it the people's right to set aside an un-Christian government and rejoiced that Switzerland was to be a haven of refuge for the innocently persecuted.

Of course there was a deep abyss between the still obscure conceptions of the Middle Age and such lofty institutions and ideals as a republic, government of the people and sovereignty of the people. However, the seed of the dignity and liberty of public life was sown by Zwingli in those days and the cities and districts of Switzerland which admitted this new spirit into their midst became its immediate beneficiaries.

Many of Zwingli's admirers cannot conceal their wonder why this great man should have taken active part in the civil war which broke out between the Roman Catholic Forest Cantons and the Protestant Party. True to his promise once given to the people of Zurich to remain with them until death, he died a heroic death on the battlefield of Kappel on October 11, 1531.

Zwingli is dead, but the work of his life remains. He had discovered the religious conscience and the lofty ideals which he had conceived for his fatherland were finally realized centuries after, as the result of new battles. Only twelve years were allotted to him in Zurich, but this comparatively short time meant for Zurich and a large part of Switzerland a break with the Middle Age and the beginning of a new period.

Zwingli had not a superficial personality; the result of his life and thoughts has worked itself through the past four centuries and if personal recognition had been denied to him, the grateful followers of his doctrine think with veneration of this man who had had courage enough to follow the dictates of his heart faithfully to the end.—Northwestern Christian Advocate.

NEWS IN BRIEF

CALENDAR

Missionary Conferences:

Heidelberg University, Tiffin, O., July 21 to 28.

Hood College, Frederick, Md., July 21 to 28.

Catawba College, Newton, N. C., July 29 to August 3.

Theological Seminary, Lancaster, Pa., August 2 to 9.

Ridgeview Park, Pa., August 4 to 11.

Ursinus College, Collegeville, Pa., August 11 to 18.

Mission House, near Plymouth, Wis., August 18 to 25.

Y. W. C. A., Indianapolis, Ind., August 27 to 31.

Spiritual Conference, Lancaster, Pa., July 28-August 1.

Collegeville Summer Assembly, Collegeville, Pa., August 4-10.

Anniversary, Bethany Orphans' Home, Womelsdorf, Pa., August 28.

Anniversary, Hoffman Orphanage, Lit-tlestown, Pa., August 28.

CHANGE OF ADDRESS

Rev. O. G. Herbrecht, from 1419 Nineteenth street to 1539 Twenty-second street, Des Moines, Iowa.

Rev. M. M. Noacher, from Arcadia, Cal., to 2002 West Forty-first street, Los Angeles, Cal.

Rev. E. R. Appenzeller, from 1917 North Twenty-fifth street, to 514 West King street, Philadelphia, Pa.

Rev. S. V. Rohrbaugh, of Mineral City, Ohio, has accepted a call from the Union-town Charge, Ohio Synod.

Are you forgetting that you can buy W. S. S.—and that it is a first-class investment right now?

Prof. V. W. Dippell, of Franklin and Marshall College, ably filled the pulpit of Grace Church, Richland, Pa., on July 13th.

Rev. Elam J. Snyder and family, of Quakertown, Pa., are spending their vacation in Reading and Atlantic City.

Rev. H. W. Kochenderfer and family are spending happy vacation days with the pastor's mother in Perry County, Pa.

Rev. S. A. Leinbach, D. D., and wife, of Reading, Pa., will spend a three weeks' vacation at Ocean Grove, N. J., beginning the last week in July.

Rev. T. A. Alspach, pastor of St. John's Church, Chambersburg, Pa., is spending the summer in the Divinity School of the University of Chicago.

The Missionary Conference at Hood College is now in session and will undoubtedly prove to be one of the most interesting and valuable ever held.

For Sale—Bound copies of the "Mercersburg Review" and Dr. Nevin's "Lectures." Communicate with Mrs. J. William Knappenberger, Niantic, Conn.

The "Messenger" covets suggestions from its readers for special numbers during the fall and winter season that will be of value in the work of the Kingdom.

Rev. Hobart D. McKeehan, B. D., of Dallastown, Pa., preached the sermon before the Pennsylvania Chautauqua at a union service on July 20 on the theme, "A Study of Types."

Prof. Calvin O. Althouse, who is at Simmons College, Boston, Mass., is arranging for the annual reunion of the Althouse family at Menlo Park, Perkasio, Pa., on August 20th.

Things don't always seem quite equitable, do they? One of our newspaper philosophers humorously states his complaint in this way: "Rich man, twin-six; poor man, six twins."

Rev. Frank Wetzel has closed the ninth year of his faithful pastorate in the Stoyestown, Pa., charge. May many more happy and fruitful years be the portion of this earnest worker in the Kingdom.

The late Rev. W. J. Knappenberger, of Niantic, Conn., left a library of over 1,500 volumes, which is now to be disposed of. Any who are interested can address Mrs. Knappenberger at that place.

Zion Church, Stroudsburg, Pa., Rev. F. H. Blatt, pastor, has decided to install a splendid new pipe organ of the electrical type, equipped with chimes, which will cost between \$5,000 and \$6,000.

Rev. O. S. Frantz, pastor of Christ Church, Altoona, has been granted a vacation of four weeks. His pulpit will be filled on August 10th by Rev. J. M. S. Isenberg, D. D., of Philadelphia.

You will not want to miss the opening sermon at the Collegeville Assembly, which is to be preached by the Rev. James I. Vance, D. D., one of America's greatest preachers.

The pulpit of the Reformed Church in Schwenksville, Pa., was filled on July 13th by Dr. E. S. Bromer, of Greensburg, Pa., and on July 20th by Rev. D. K. Laudenslager, of Womelsdorf, Pa.

Major H. G. Scott, commander of the R-34, has been presented with a morocco-covered, gold-embossed Bible, at Mineola. The presentation was made by the Rev. Dr. George William Carter, general secretary of the New York Bible Society.

A class of eleven completed the Teacher Training Course in Trinity Church, Spinnerstown, Pa., on June 29th. It was the largest class this congregation has ever had. The address was delivered by Dr. W. F. Curtis, of Cedar Crest College.

In the Rebersburg, Pa., Charge, three delightful Children's Day services were held, at Rebersburg, Greenburr and Tylersville. The pastor, Rev. J. D. Hunsicker, reports the following offerings for the Board: \$22, \$10 and \$5.24; total, \$37.24.

Rev. David Dunn, of Turtle Creek, Pa., has been vacationing with his parents, Attorney and Mrs. H. B. Dunn, of Hunting-ton, Pa. The local newspaper has an appreciative word to speak of Rev. Mr. Dunn's warm-hearted hand-shake.

The Second Church of Dayton, Ohio, has granted a \$300 increase in the salary of its pastor, Rev. Edward A. Kielsmeier, and granted him a vacation of six weeks. With his family he expects to take a trip to the Pacific Coast.

The Consistory of St. Paul's Church, Johnstown, Pa., at its July meeting, presented their faithful pastor, Edwin O. Marks, with a fine Hamilton watch, as a token of appreciation of his six years' service.

St. Peter's Church, Lancaster, Pa., reports an enrollment of 123, with 32 accessions, in 1919. At the end of June the Sunday School enrollment was 192, with an average attendance of 122. This is en-

couraging to the pastor, Rev. R. J. Pilgram, and his people.

The splendid sermons in the Pocono Pines auditorium during the past two Lord's days were preached by two of the eloquent preachers of our denomination, Drs. Charles E. Schaeffer and C. Clever. On August 3d the preacher will be Dr. Paul S. Leinbach.

The Third World's Christian Citizenship Conference is to be held in Pittsburgh, Pa., in Victory Week, November 9-16. The Conference will consider the moral interests of mankind and seek to bring national laws more fully into conformity to Christian standards.

Fourteen denominations were represented at the third session of the Wilson College Summer School of Missions, Chambersburg, Pa., June 28-July 7. The total registrations were 728. The program was one of exceptional interest. Miss Mary Peacock, of Torresdale, Pa., was chairman of the conference.

At a large Reformed Church reunion in Lakemont Park on July 18th, Dr. F. C. Seitz, the new pastor of the Second Church, Greensburg, Pa., preached the sermon. The Roaring Spring Sunday School rendered a most interesting Missionary pageant in the afternoon and the combined choirs of Altoona, containing fifty voices, rendered a sacred cantata in the evening.

Have you marked down the dates of the important summer events in our Church? Among them, of course, you will not forget the Spiritual Conference at F. and M. Academy, Lancaster, July 28-August 1. It will be followed, at the same place, by the Young People's Missionary Conference, August 2-9.

In spite of the constant rains in some sections of Pennsylvania during the past week, beautiful weather prevailed at Pen Mar Park on Thursday, the 17th, when the Reformed Church hosts gathered for the annual reunion. It was a delightful occasion, and the eloquent address of the day was given by the Rev. Charles E. Schaeffer, D. D., of Philadelphia.

Rev. Henri L. G. Kieffer, pastor of Evangelical Church, Frederick, Md., will take his vacation for the last two Sundays in August and the first two Sundays in September. The consistory has granted a vacation to the musical director, organist and choir for the same period. Church services will be conducted throughout August and omitted on the first two Sundays in September.

The Churches of Wilkesburg, Pa., are continuing the Union Open Air Sunday Evening Services, which have been so successful for two seasons, and Trinity Reformed congregation is cordially co-operating. The Reformed Church is to furnish the speaker on August 17th, and the editor of the "Messenger" has been invited to come for that occasion. The attendance runs into thousands.

Mrs. Lydia E. Kreps, of Clear Spring, Md., in renewing her "Messenger" subscription, is kind enough to write: "I could not do without my Church paper, for it is getting better and better. I cannot see how any Church member can do without it. They don't know what they are missing."

A series of evangelistic services was held in the Mission Church, Brookford, N. C., during the week of July 6th. Rev. J. D. Andrew, of Lexington, N. C., preached,

and as a result there were five additions to the Church, with prospects for a number of others. Student O. B. Michael has charge of this work during the summer and is doing most excellent work.

Plans for the complete exterior and interior renovation of Trinity Church, Allentown, Pa., Dr. J. J. Schaeffer, pastor, have been submitted to the consistory and operations will start at once. The interior will be entirely repainted and refrescoed, and the large pipe organ will be reconstructed. The services for the next two months will be held in the chapel and on the Church lawn.

It is a pleasure to welcome back to the work of his successful pastorate in Mt. Jackson, Va., Rev. B. K. Hay, who has returned from France after a notable service with the 318th Infantry of the 80th Division. It is understood that his brother, Rev. Ellis S. Hay, former pastor of Grace Church, Chicago, will soon be ready to resume his work in the home-land after his valuable experiences abroad.

Mr. A. M. Dinsmore, superintendent of the Reformed Sunday School at Tippicanoe City, Ohio, sent in a check for \$13.39 as a Children's Day offering. The school has an enrollment of sixty, so they "went over the top." The program was interesting and the outlook for the work is encouraging. The pastor of the Church is the son of Mr. H. W. Dietz, and is doing splendid work.

Trinity Church, Carrallton, O., gave a very delightful reception on Tuesday evening, July 1st, to the Rev. Dr. G. H. Souders and his bride. The auditorium was well filled with happy people. Congratulatory remarks were made by the pastors of the town, to which Pastor Souders responded graciously. In the pleasing program music, refreshments and sociability made the evening memorable.

Rev. and Mrs. L. N. Wilson, of the Wilhelm Charge, Somerset Classis, left July 15th for an automobile trip of about 4,000 miles. They were accompanied by Miss Pearl Hay. The itinerary will include stops in Illinois, Kansas and Colorado, the party expecting to camp along the way. The trip will cover at least four weeks. Rev. Mr. Wilson's address during this time will be Hiawatha, Kansas.

In St. Mark's Memorial Church, Pittsburgh, Rev. H. H. Wiant, pastor, midsummer Communion was celebrated July 6th with a gratifying attendance. The Missionary Society will meet regularly throughout the year. The Church will be closed on the last three Lord's days in August. The pastor of St. Mark's is greatly pleased with the participation of his people in the series of Communion services recently held in that city.

That was a beautiful tribute of affection and sympathy when the people of Grace Church, Chicago, met their former pastor, Rev. B. B. Royer, D. D., and his daughter, Miss Laurene, and accompanied them from one train to the other, as in their sorrow they bore the remains of the greatly beloved wife and mother on the way from St. Paul, Minn., to Tiffin, Ohio, for burial.

The School of Week-day Religious Instruction conducted in St. Andrew Church, Allentown, Pa., Rev. Robert M. Kern, minister, closed last week with an auto outing to Moser's Park. The enrollment was 118. At the Sunday morning services July 20th the pupils of this school recited some of the things they learned. At the evening service the pastor's address was on the hymn, "Safe in the Arms of Jesus." St. Andrew's Sunday School picnic was held July 23rd at Dorney Park.

Dr. Samuel R. Bridenbaugh, of Oak Lane Church, Philadelphia, spent Sunday,

June 29, with the people of St. John's Church, Schuylkill Haven, Pa., the occasion being the 20th anniversary of the ordination of the pastor of St. John's, the Rev. M. A. Kieffer, to the holy ministry. The ordination took place in the Olivet Church, Reading, Pa., June 25th, 1899, the Rev. Drs. H. Mosser, S. R. Bridenbaugh, and H. Y. Stoner constituting the committee.

A farewell service will be held in Bethel Church, South Fork Charge, N. C. Classis, for Rev. and Mrs. Sterling Whitener on July 27th. Rev. W. W. Rowe, of Corinth Church, Hickory, N. C., will preach the sermon. It will be gratefully remembered by our readers that Corinth Church has pledged the salary of Rev. Mr. Whitener as missionary to China. Rev. H. A. Fesperman is pastor of Bethel Church, which is the home congregation of Missionary Whitener.

Zion Sunday School, Philadelphia, Rev. Dr. P. H. Dippell, pastor, celebrated Children's Day this year for the first time and sent in for the educational and missionary work of the Board an offering of \$25. Superintendent Adam Pfromm writes: "The program was much enjoyed, and if you have any on hand that you will not have use for, I am instructed to ask for about 100 copies, which we could make good use of at our Sunday School picnic."

The extensive interviews with the Editor of the "Messenger," published in the New York and Philadelphia dailies, indicate the degree of interest in the Near Eastern situation, and it is evident that this interest will be deepened when the facts are more thoroughly known. America will not turn her back upon such a crying need. The "Messenger" will be in a position, too, to give first-hand information to its readers that we believe will be of great value as well as thrilling interest.

St. Peter's congregation, Lancaster, Pa., Rev. Robert J. Pilgram, pastor, has engaged the well-known Reading architect, A. A. Ritcher, to draw plans for its proposed new Church edifice. The Men's Bible Class, Prof. C. Nevin Heller, teacher, held a delightful picnic at Long Park on the 18th. Although the Classical year is only one month old, all but \$111 is already paid on the apportionment. During the pastor's vacation the pulpit will be filled by Drs. J. C. Bowman, H. M. J. Klein and I. H. DeLong, and the Rev. E. E. Weaver.

A large catechetical class has been organized by Rev. W. H. Miller, the new pastor of the Wills Creek Charge, Somerset Classis, in the Mt. Lebanon Church. The pastor and family are finally settled in the parsonage at Glencoe, and on the afternoon of July 9th a party of ladies from Glencoe and Mt. Lebanon brought to the manse a liberal donation. The pastor and family are very grateful for these gifts and the kindly spirit that prompted them.

The children of the Primary Department of Corinth Sunday School, Hickory, N. C., rendered a most excellent program June 29th. It was in charge of Mrs. H. C. Menzies, the efficient superintendent of that department. Midsummer Communion in Corinth Church was well attended on July 13th. At this time the pastor announced the Missionary and Stewardship Committee of the congregation: C. H. Heitner, L. F. Abernethy, W. J. Shuford, B. B. Blackwelder and L. H. Warlick. The pastor, Rev. W. W. Rowe, has been granted a vacation during August.

The "Messenger" chronicles with deep regret the news of the death in Spokane, Wash., of Hon. Milton B. Gibson, of York, Pa., former Mayor of that city, and for so many years Sunday School superintendent and elder in Heidelberg Reformed Church of York. Elder Gibson was a good friend,

and his passing means another loss to the working force of our denomination. We understand his death was caused by a carbuncle while on a business and pleasure trip. Sincerest sympathy is extended to the bereaved family and friends, and to Heidelberg Church.

Invitations were extended to the soldier boys recently returned from overseas service and camps and to Civil War and Spanish-American War veterans of District No. 7, Washington County, Maryland, to attend a service in their honor in Christ Church, Cavetown, on July 6th. The weather was quite disagreeable, but 14 of the soldier boys were present and two Civil War veterans, one of the Blue and one of the Gray. The address of Rev. Mr. Hartman was forceful and well received. Special music was rendered and the Church was suitably decorated.

July 27th will be "Reformed Church Day" at the North Branch Y. M. C. A., Philadelphia. Grace Church will be represented by Mr. W. L. Sine, who will lead the singing; by Misses Frances and Christine Wanner, who will sing alto and soprano solos, respectively, and by Rev. U. C. Gutelius, pastor, who will preside. Bethany Tabernacle Church will be represented by her pastor, Rev. H. H. Hartman, who will give the address. The service will be held at 4 P. M. and will be of special interest to the men of the community, especially Reformed Church men in Philadelphia, all of whom are cordially invited and urged to attend.

The July "Somerset Classis Visitor" contains a fine account of the recent Sunday School Convention of that Classis, held in Grantsville, Md., which shows that it must have been a thoroughly profitable occasion. The president, Rev. I. S. Monn, of Elk Lick, Pa., and the pastor of Grantsville Church, Rev. L. Nevin Wilson, were in charge of the proceedings, and the principal addresses were made by such able speakers as Revs. Drs. Paul J. Dundore, J. Albert Eyler, J. Leidy Yearick and J. C. Messner. Revs. A. E. Truxal, D. D., E. P. Skyles and J. E. Scheetz participated in the edifying discussions. Special mention is made of Miss Hay's paper on "Manual Work With Children," and Miss Irene Lapp's address on "Modern Methods With Children."

On June 29th, the Holy Communion was administered in St. John's Church, Schuylkill Haven, Pa. The services were especially for the returned soldier boys. At the morning service the pastor, Rev. M. A. Kieffer, confirmed ten returned soldiers in military uniform, two of them receiving baptism. These young men were specially instructed by the pastor. The occasion resulted in the largest summer Communion in the history of the congregation. At the last table thirty young men, dressed in military uniform, received the Holy Communion. Two of the soldiers received were Lieutenants, one a Sergeant, and one a Corporal. Two aged persons, man and wife, were received by confirmation, one by certificate, and four by re-profession, seventeen in all.

By the will of Araminta A. Herman, widow of former Sheriff George F. Herman, Northampton County, Pa., a number of generous bequests have been made to charitable institutions and religious agencies. In addition to the establishment of "Edward Riegel Funds" for the care of the cemetery and lot at the Lower Saucon Church, the repair of said Church and the salary of the minister, the following bequests will be of special interest to "Messenger" readers: \$2,000 to the Theological Seminary at Lancaster, the income to be used for the education of young men for the ministry; \$1,500 to the Phoebe Deaconess Home, Allentown; \$2,000 to Bethany

Orphans' Home, Womelsdorf; \$4,000 to the Board of Home Missions. The will is dated July 14, 1916, and Henry W. Mohr is named as the executor.

Rev. S. U. Wangaman, of the Yukon-Seanor's Charge, Westmoreland Classis, reports that Children's Day was observed June 22nd in Seanor's Church, with an attendance of thrice the congregational membership. The service of the Board was used and the children did well in rendering their parts. On July 6th, Holy Communion was celebrated, at which time a good representation of the congregation was present and participated. Six new members were received. On June 29th, Children's Day service was held in Yukon and double the membership of the congregation attended to hear the children. The service of the Board was much appreciated by the congregation and visitors in attendance. The Communion in Yukon was celebrated July 13th, morning and evening. The Yukon Sunday School is planning a drive for enlarging its membership and increasing the number of teachers. It will probably come off in August.

The munificent bequests of the late Henry J. Heinz were a recognition on the part of a successful American business man who was also a far-seeing Christian of the large part that the Sunday School must play in the future in the work of character-building in America and around the world. It will be remembered that Mr. Heinz gave \$100,000 to the World's Sunday School Association, which will be placed in a permanent fund, the interest on which will continue the annual former contribution of Mr. Heinz to that Association. Other items of the bequest include \$50,000 to the Allegheny County Sunday School Association, \$75,000 to the Pennsylvania State Sabbath Association, and \$75,000 to the International Sunday School Association. To the University of Pittsburgh \$100,000 was given, to be used in training Sunday School teachers and workers. Such splendid gifts should challenge the attention of all thoughtful people.

On June 15th, in Trinity Church, Mt. Penn., Pa., Lie. Frederick A. Sterner was ordained to the Holy Ministry and installed as pastor of the Olivet-Trinity Charge. His former pastor, Rev. M. A. Kieffer, of St. John's Church, Schuylkill Haven, Pa., preached the sermon. Dr. C. E. Creitz, of St. Paul's Church, Reading, who had been Mrs. Sterner's pastor, delivered the charge to the congregations, and Revs. Thomas H. Leinbach and G. R. Poetter conducted the altar services. The choirs of both congregations united in a splendid musical program. On the following Sunday Communion services were held at Mt. Penn., and on June 23rd the Ladies' Aid of Olivet Church gave a cordial reception to Rev. and Mrs. Sterner, in which a large percentage of the congregation participated. Holy Communion was held at Olivet Church, June 29th. On July 2nd a reception was held at Mt. Penn., which was in charge of the choir, and a fine musical program was rendered by them before the festivities took place. In spite of very warm weather, the members responded in gratifying number.

The Northfield season is now in full swing. Four conferences have already been held, Young Women's, Student Y. M. C. A., Home and Foreign Missions, marked by large attendance and enthusiastic programs. The last of these has just closed a most successful session of eight days, with a total registration of about 1,100. The height of interest and power of influence is usually reached in the August conference, when workers in all branches of Christian activity gather for conference and fellowship, August 1-17. The coming of peace makes possible the return of three well-known English preachers, Drs. G.

Campbell Morgan, J. D. Jones, and Rev. Charles Inglis, and the first visit of Rev. Thomas Tiplady, author of "The Cross at the Front." The American pulpit will be represented by Drs. Harris E. Kirk, A. T. Robertson, Dr. Len G. Broughton and others. There will be a full schedule of Bible classes and conference groups in addition to the platform meetings and the services on Round Top. The Railroad Administration has granted reduced railway rates on the certificate plan to the Conference for round trip tickets, the reduction being one-third of double the one-way fare. The prospects for a large enrollment at this Conference are already assured.

The cornerstone of Trinity Church, Detroit, Mich., was laid Sunday afternoon, July 6th, the service being in charge of the pastor, Rev. F. W. Bald, assisted by the Rev. C. A. Albright, of Grace, and the Rev. C. F. Heyl, of the First Church. The speakers were the Rev. J. C. Horning, Western superintendent of Home Missions, and Dr. J. D. Jeffrey, of Scovel Memorial Presbyterian Church. The day was perfect and a large representation of the community was present, all being delighted because of the prospect of a substantial and adequately equipped building. The architecture is Gothic, the material being brick with stone trimmings. The cost will be about \$40,000. The auditorium will have a seating capacity of 350; the basement will be arranged for Sunday School and Social Work and will accommodate 300. Trinity Church was organized three years ago and worshipped first in a tent; then for 2½ years in a rough frame structure. It was fostered by Rev. Mr. Albright until the pastor took charge. Rev. George Randolph Snyder, then a student, labored very successfully here during vacation. The pastor was installed January, 1919. The school has grown in attendance to 175, overcrowding the temporary building. The congregation, too, has had a healthy growth and is showing much earnestness in the work. In a building fund campaign just closed the fifty-seven members contributed and subscribed \$980 and collected donations and subscriptions from the community amounting to \$786; friends from elsewhere have subscribed \$1817. On July 13th Pastor Bald's sermon subjects were, "The Need of Fellowship" and "Looking Down From Above."

It was a notable piece of kingdom work that was conducted in the First Church, Easton, Pa., during June, when the pastor, Rev. Edward F. Evemeyer, and his faithful co-workers raised \$12,000 in cash and pledges to pay off the remaining indebtedness on their beautiful Bible School building. It was characteristic of the temper of that progressive congregation and is a great stimulus to pastor and people. We congratulate all who shared in the success of this splendid enterprise. In the First Church Calendar for July 13th we were glad to note the following piece of excellent advice, which we modestly pass on for a larger reading: The pastor desires most earnestly to urge all subscribers of the "Messenger" to be faithful readers. He wishes even more urgently to suggest the very great desirability of all the families of the parish being subscribers for this absolutely indispensable devotional paper in these days of forward steps in the Church. Indeed, it is utterly impossible to keep abreast of the forward march and not read the "Messenger." We have just finished a great task in our own congregation to a nicety. In the fall we must look farther out in the harvest field! In a little while many of us will be separated for the greater part of the summer. In the meantime let us all read anything and everything to be read on the Forward Movement. The "Messenger" will have it! It will be "little less than a spiritual crime to be un-

formed. Read that you may know, and know that you may act.

THE YEAR AT ST. PAUL'S ORPHANS' HOME

By Rev. A. M. Keifer, Superintendent

The year just closing has been an exceedingly important one in the history of St. Paul's. It has demonstrated beyond doubt that the present capacity of the Home is not sufficient to meet the demands for the kind of work she is doing, and that her many friends are willing to make larger contributions in order that the blessings and privileges of the Home may be extended to more children and that the work may be more effective.

On July 11th ground was broken for two additions to the Boys' Cottage. They are to be in the form of wings 34x20 feet, and will provide four sleeping apartments, each of which will accommodate ten boys. The internal arrangement of the building will be changed so as to meet present needs and requirements.

This is the beginning of a building program which has been carefully thought out and will require several years to complete. Next year, very likely, the Girl's Cottage will also be modified and enlarged. Then, sometime, there will be two new cottages, and if the Superintendent's hopes are realized, there will be a cottage for crippled children, and a neat little hospital to be used largely as a detention cottage.

In the meantime plans are being made for making the work done for the children coming under the care of the Home more effective. The educational work is to be extended to include kindergarten work and additional studies in the higher grades. It is hoped that eventually every boy and girl entering the Home will be given the very best opportunity to prepare themselves for good and useful lives.

A large proportion of the money needed for erecting additions and new buildings has been provided by Rev. and Mrs. C. R. Ferner, but we feel confident that as we proceed with the work of enlarging there will be others who will wish to have a part in this blessed work of providing for more homeless children.

But there is another matter in this connection which has been carefully considered, namely, the maintenance of these additional children. Can the Church and other friends of the Home support say fifty more children here at St. Paul's? As to the ability to do this larger work there can hardly be a question, and we believe that it will be done.

It will be interesting to know that last year Churches, Sunday Schools and individuals contributed \$17,551.25 toward maintaining the Home, and since January 1, 1919, \$21,590 has been contributed to the Endowment Fund. The contributors to this fund are as follows: George Griser Estate, \$190; Clarion Classis, \$40; Alexander Leonard Estate, \$950; Catherine Anne Byerly Estate, \$50; the Ezra Taylor Memorial Endowment, \$1,910.36; the Peter Keil Memorial Fund, about \$13,000, and the Henry Knight Memorial Fund, \$5,000. In addition, several hundred dollars have been contributed for the new chairs for the dining room, and there have been liberal donations of food and clothing and work. Indeed, the friends of the Home have done their part of this work nobly and well. They have stood by the management with willing hearts, open hands and encouraging words.

The farm, now consisting of 400 acres, provides ample playgrounds for the children; produces a large supply of good, wholesome food, such as milk, butter, vegetables, meat and a portion of the bread, and also gives the boys a good opportu-

nity to work and thus add to their own support.

At St. Paul's, as almost everywhere else, we are almost constantly in need of good, devoted, capable women to help care for the children. It is impossible to do high-grade work for children without the help of efficient Christian women to provide for the children. The time should come when the work of our Orphans' Home will appeal to the devotion, strength and energy of the women of the Church as well as to their means. The Superintendent of St. Paul's will be glad to furnish information about the work to those who inquire.

The Superintendent and Board of Directors of St. Paul's are looking forward to the new year hopeful that a larger and more liberal support will be given by the Church to her work, and that she will be able to do better work for the children committed to her care.

SAN FRANCISCO LETTER

A beautiful wedding in which the whole Reformed Church is interested was consummated in First Reformed Church, San Francisco, Friday evening, June 27th, when Mrs. Eliza A. Cannon, kindergartener for the past three years, was united in marriage with Mr. E. H. McMillan, of Napa, Calif., the Rev. J. G. Kerschner, who is now visiting on the Pacific Coast, performing the ceremony. The Church had been tastily decorated for the occasion with cut flowers and palms. Miss Carrie M. Kerschner, missionary teacher, presided at the organ. Mrs. Samuel Straub, of Berkeley, Calif., rendered two vocal selections. About two hundred were present at the wedding. The parents of the kindergarten children and the Church members presented Mrs. McMillan with a handsome hall clock and a piano lamp. The bride and groom will make their future home at Napa. Mrs. McMillan will be very much missed in the Japanese Mission and her place will not be so easily filled. She had won the esteem and affection of both mothers and little ones, as was evidenced by the many expressions of regret from all sides. The "Messenger" extends congratulations and well wishes to the newly married couple.

Rev. J. G. Kerschner and wife are making an extended visit to San Francisco and other points of interest along the Pacific Coast and are touring the western part of the continent to behold the beautiful scenery of that section. The Grand Canyon of the Colorado River is the most instructive exposition of geology in the world. It exhibits thick successions of rocks of various kinds and ages, some of them tilted at different angles and yet very regular, and it illustrates most clearly the origin of many types of land forms on a titanic scale. It is, so to say, a rock-walled, steep-sided valley or gorge, more than a mile deep, at the bottom of which flows the Colorado River, to which bands of tourists travel over narrow and steep trails, on the backs of sure footed burros. This was the first stop of any length made.

Los Angeles was the next place visited. This is a beautiful city of about six hundred thousand inhabitants with ninety thousand automobiles, just double the number of those in San Francisco, with almost the same number of people. The Catalina Islands were also visited. There are many places of interest in San Francisco, Berkeley and Oakland, cities across the bay. The Golden Gate is the entrance to the San Francisco harbor. Nature seems to have torn a passageway for the ships from the Pacific Ocean into San Francisco Bay. The "Gate" is hardly a mile wide at its narrowest point, and is fortified against foreign invasion as are few of the great harbors of the world. The "Presidio," a military post, stands at one side of the "Golden Gate."

Here in California there are eucalyptus,

live oak, redwood and other trees of majestic growth. Flowers, blooming the year round, beautify nearly every home in the city. Fruit raising is one of the farmers' chief occupations, and the markets are banked with the choicest fruits. The orange, lemon, plum, English walnut, and orchards of other fruits and nuts abound in Southern California and in the San Joaquin and the Imperial Valleys. Irrigation is the chief asset of the West, and without it the land would be practically worthless. Thousands of acres of what was once desert land have been changed by this process into rich gardens.

A comfortable and artistic style of residence that is popular in California is the bungalow, built of lumber, weatherboarded and roofed with shingles. Vines, shrubs and flowers grow around and over these bungalows in great luxuriance.

The climate of Southern California is equable and warmer than that of San Francisco. At this writing it is very cool in the latter place, steam heat in the house, wraps and overcoats out of doors being in demand.

The Japanese Mission of our Reformed Church impresses one very favorably. The members are devout, devoted and very faithful to their Church duties. Rev. Mr. Mori, the pastor, is touring the country at present visiting our Churches in the interest of an educational building which the Mission intends to erect in the near future. During his absence the members are carrying on the work of the Church. The Sunday School is in good running order. The English school, of which Miss Kerschner is the principal, is very well attended, the students making commendable progress, incidentally some being converted to Christianity.

Rev. Kerschner and wife will spend about ten weeks on their trip, expecting to reach home, via the Western Pacific, Denver and Rio Grande Railroads, stopping at Yellowstone Park, Salt Lake City, Denver, Colorado Springs and other places of interest along the route.

COMMENCEMENT AT CEDAR CREST COLLEGE, ALLENTOWN

The writer has been in constant touch with Allentown College for a period of fifteen years. He was familiar with the old grounds and buildings; the curriculum, students and faculty. It was his fervent hope in those days that the college might some day be in new surroundings, with new buildings, a new atmosphere, and a new future before it.

The things of fifteen years since no longer confront us. The old halls are replaced by modern commodious buildings, on a site removed from the noise of the factory and railroad; there now exists a college, which, from the standpoint of grounds, buildings, student life, etc., is a veritable paradise when compared with the old conditions at Fourth and Walnut.

Elevated as it is, the present location of the college is unsurpassed in beauty. Each suburb of the city presents some beauty, greater or lesser, but none is so magnificent in its scope and aspect. As such the physical base of a college means much in the way of mental development. The surroundings themselves stimulate the best in one to nobler thoughts and higher endeavor. And this material asset has its complement in a more enthusiastic student body—a more sacrificing and devoted alumni. In short, there is evident a college atmosphere—a college spirit—which is contagious. It is a pleasure to mark this development and change, and to bear testimony to the fruit that is coming from the co-operation of faculty, students, alumni and friends of the institution.

Without going into ecstasies over the

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recent commencement, one might well do so, for the activities and events were of such a nature as to win the praise of anyone who understands college life. The resource, the whole-heartedness, the enthusiasm, the loyalty, the refinement, whether evinced in recitals, music or expression; in the pageant, "Shades of Night," a wonderful conception—as wonderful in execution,—or in the class night program, which excelled in originality; in the commencement program, with its dignity and refinement, yet without hollowiness and artificiality, and in the baccalaureate service, which, after all, is the index to the spirit of the institution. The girls, it is plainly evident, are not in the care of professors, professionally speaking, but in the care of friends, parents as it were, with Dr. Curtis as their father. The parental touch, the parental care, the home atmosphere that pervades Cedar Crest College, will more increasingly become a dominant factor in securing an enlarged student body. Parents who are really solicitous about their daughters, whether for learning, culture or morals, can well afford to send them here.

Rev. Jos. S. Peters

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent.

Bethany Items.

A friend from Centre Hall offers to donate two clarionets and a flute to the Bethany Band. Our Bethany bandmaster says: "Accept all instruments that are offered to you." We therefore accept this offer with thanks and hope many other similar offers will be made. We ought to have a number of brass instruments if we are to build up a large band.

The matron tells me that the supply of home-made soap is running very low. If any of our friends have a surplus of that very useful article we would be glad to have them send such soap to us.

Thursday the Bethany folks were the guests of St. Paul's Church, Reading, for an excursion to Hershey Park and a day's picnic and refreshments. It was a wonderful treat for our children, many of whom did not have a ride on the train for years. The Reading people from St. Paul's, St. John's and Faith seemed to derive special pleasure from the fact that the Bethany folks were with them. It was "Bethany weather"—rain the day before to freshen things up at the park and rain

CERTIFICATES

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Publication and Sunday School Board
15th and Race Streets, Philadelphia, Pa.

the day after, giving everybody a chance to rest up.

The Anniversary preparations are on in earnest. Post cards are at hand. Souvenir pins are ordered. Bazaar donations are coming in. A speaker is being secured. The band has been engaged. Negotiations with the railroad company are under way. From now on till August 28th will be a very busy time for us, but we will feel repaid for all our trouble if you and your friends will be with us that day.

Do not delay ordering your empty glass jars. The supply is going down. They must all be out August 20.

PHOEBE DEACONESS HOME, ALLENTOWN, PA.

Robert M. Kern, Secretary.

In our last letter we told the story of the election of Rev. F. H. Moyer, Grace Church, South Allentown, to the superintendency of our beloved institution. At that time we did not know what Rev. Mr. Moyer would say in answer to our call. It affords us more than ordinary pleasure to let the Reformed Church know what his answer is. Please read his letter.

Allentown, Pa., July 15, 1919.

To the Board of Trustees of the Phoebe Deaconess and Old Folks' Home.

Rev. R. M. Kern, Secretary:

I received your communication notifying me that on Monday, June 30, 1919, I was elected Superintendent of said Home. Since the time your Board has taken this action I have been giving this matter earnest and prayerful consideration. It has been by no means an easy matter to come to a final decision in this matter. It involved a severing of ties with the parish I am now serving and the abandonment of the pastorate. But this institution is one of the arms of the Church through which she performs some of her noblest services. Moreover, as I understand it, the duties of the Superintendent of the Home will not be radically different from those of the pastor. In a sense, I am confronted with

a new venture, and in it there are necessarily many uncertainties. Yet in a noble cause, unwavering faith and hearty co-operation will be sure to bring gratifying results. I hereby accept your call to become the Superintendent of the Home.

Respectfully yours,

F. H. Moyer

We believe that we have chosen the right man. We are as confident as ever that God has guided us in the choice. Three years ago, when the Board was determined to have a male Superintendent at the Home, Brother Moyer's name was not mentioned. During these three years he had opportunity to manifest his interest in the Deaconess Home. This has brought him to the front. It opened our eyes. We believe that we needed just this interim to find the right man for the place.

The present arrangement is that Brother Moyer will move into the brick building August 1. He will continue to serve his congregation during the month of August, which has often been his vacation month. During this time he will get settled at the Phoebe Home. He will become acquainted with the workings of the Home. September 1 his pastorate will cease and his undivided time and attention will be given to the Phoebe Home.

Rev. Dr. P. C. Prugh, San Gabriel, California, sends us by special delivery registered letter, 2 \$50 Victory Liberty Bonds. His letter is beautiful; we cannot improve upon it. Please read it:

San Gabriel, Cal., July 5, 1919.

Rev. Robert M. Kern.

Dear Sir: I am now in my 97th year of age, and being able to do something for other old people not so fortunate as I, it gives me great pleasure to present these two \$50.00 Bonds. Trusting it will do some good, I remain,

Yours in Christian work,

Rev. P. C. Prugh

(Per Daughter)

We think this is grand. We have turned the Bonds over to be added to our endowment fund.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.
Seventh Sunday after Trinity. August 3,
1919

CHRISTIAN WORSHIP

John 4: 1-10, 19-24

Golden Text—God is a Spirit: and they that worship Him must worship in spirit and in truth. John 4: 24.

Lesson Outline—1. The Water of Life. 2. The Worship of God.

Jesus left Judea because His successful work was beginning to arouse the enmity of the Pharisees. He traveled north by a road that led through Samaria; and near Sychar, at Jacob's well, He met a Samaritan woman. The Jews despised this mongrel race. And the rabbis taught that no man should talk with a woman in public, not even with his own wife. But Jesus was free from these prejudices. He had a supreme regard for persons, whatever their social status or moral condition. He knew

the priceless value of even the lowliest soul. So He talked to this Samaritan woman about religion. The record of that remarkable conversation forms a fascinating story, with many rich teachings. But two things stand out prominently, viz., the Master's words concerning the water of life and the worship of God. And these two things are intimately related. Those who thirst, worship in spirit and truth. And worship quenches that thirst.

1. **The Water of Life.** The woman had come to the ancient well to draw water, and Jesus asked her for a drink. Thus their interview opened, and it continued, with thrust and parry, to the great saying, "Whosoever drinketh of the water that I shall give him shall never thirst" (4: 14). What did the Master's figurative speech imply?

In nature, thirst and life are synonymous. The one conditions the other. All living things thirst, and without water they die. And in our human nature there are certain needs so imperious and vital that one may well call them "thirsts." Thus the mind of man thirsts for truth, his

heart for love, and his conscience for righteousness. These universal longings may vary in their intensity in different men and in various ages. But they are racial instincts, permanently imbedded in human nature. And we measure the stature of men by the way in which they manifest and satisfy these instincts. For it is quite possible to develop or to suppress them.

The mind of man yearns for truth. Our race has endured much for truth's sake, and it has found marvelous treasures of knowledge. But a man may spurn them as worthless. He may deride scholarship and scoff at education. Then he is but half a man. He denies the cup of living water to one of his noblest faculties. And the same thing is true of heart and conscience. Both cry aloud for satisfaction. But men may deny love or betray it. They may be too busy to cultivate the nobler ministries of friendship; too selfish to grapple to their petty souls, gracious and loyal hearts. So, likewise, conscience may be dulled or drugged by persistent neglect of its thirst for righteousness. But such men are dead in the better parts of their complex nature. The world does not rate them high. Keen minds, warm and loyal hearts, sensitive consciences are at a premium.

But Jesus had in mind an even higher need of human nature when He spoke of the water of life to the Samaritan woman. That is the soul's need of living communion with God. Lack of knowledge, love, or uprightness makes life poor indeed; and men, mere animals. But even their fullest possession still fails to satisfy man. There is a divine thirst in him that no book, no affection, no morality can quench. He must know God or remain dissatisfied.

That supreme need of man is met by Jesus. Our thirst for the living God and for eternal life find their full satisfaction only in the gospel. Other religious leaders have, indeed, held out their cups of water to thirsty souls. But, at best, they held but drops of truth. Jesus said, with magnificent prodigality, "The water that I shall give him shall become in him a well of water springing up unto eternal life." That is wonderful imagery. Not drops merely, nor brimming cups, does Christ proffer the soul athirst for God. He promises to open an unfailing well of water within the soul itself.

II. **The Worship of God.** What is meant by this perennial fountain of spiritual satisfaction? That question is answered by the second great teaching of our lesson concerning the worship of God. Amazed at the words of Jesus, the woman said, "Sir, I perceive that thou art a prophet" (verse 19). And immediately He taxed His prophetic wisdom with a problem that perplexed her. Her question was about the proper place of worship. The Samaritan maintained that God must be worshiped at Mt. Gerizim, while the Jews regarded the temple in Jerusalem as the centre of their religious life. Underlying this contention were their defective ideas of God. The God of the Samaritans was a local deity, but little above the level of pagan belief; and the Jehovah of the Jews was a divine law-giver, who demanded the punctilious performance of elaborate temple ceremonies.

In reply to the woman, the Master first brushed aside, as wholly immaterial, the question of the proper place of worship (4: 21). And then He said, "God is a Spirit: and they that worship Him must worship in spirit and in truth." His wonderful answer perplexed the soiled woman of Sychar. Even today we need greatly to ponder Jesus' mighty saying. "A Spirit" seems very vague; and worship in spirit and truth, quite intangible. A divine law-giver or a celestial king comes nearer our human understanding than "God the Spirit." And legalistic,

ceremonial worship is more easily comprehensible than spiritual worship.

But if we understand and live the gospel of Christ we shall also know the meaning of "the well of water in men springing up unto eternal life." That living fountain is sealed in men until they find God their Father through Christ. It remains dry until the spirit of man lives in true spiritual fellowship and constant communion with the Spirit of God. Then peace, strength, and joy are his portion forever. Then only the thirst of his soul is assuaged.

And such men will worship God always and everywhere in spirit and in truth. They will know that all rites and ceremonies are merely aids of the spirit of worship, and forms through which it finds expression. Their whole life will be an act of worship. And it will have truly sacramental significance, as the outward sign of an inward grace.

Such men will hail the Sabbath with gladness, and frequent the house of God. They will regard these things, not as grievous burdens, or painful duties, but as gracious privileges. They mean rest from physical labor, and they present opportunities for spiritual invigoration. To them, the Churches will be houses of praise and prayer, where Father and child meet in true spiritual communion.

How can we make our Churches houses of prayer, where people worship in spirit and truth? The house of God is being used for many purposes today. In the name of sociability it is used for social diversion and financial gain. Under the plea of social reform it is used for all kinds of propaganda. The inherent goodness of all these things requires no argument. A Church that lacks the social spirit is cold; and without a passionate zeal for applied Christianity it is dead. But these modern tendencies may easily usurp the place that properly belongs to worship. And, unless we worship God in spirit and truth, we shall never learn to work with Him and for Him in the promotion of His kingdom.

There is just one way to get faithful workers. That is to lead men to God through the gospel of Christ. And there is only one way to inspire men to continue faithful and steadfast in their Christian ministry. That is through the worship of God; through constant communion with Him in sermon and song, in prayer and praise.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

August 3rd—Our Relation to Others. II.
Toward Parents and Others in the Home

Exod. 20: 12; Eph. 6: 1-9

Into the center of the decalogue the commandment to honor father and mother was placed. It lies at the heart of the whole order and round of human life. The family was the first State and the first Church, as well as the first form of human society. If the relation there is disturbed every other relationship in life is affected thereby. Disobedience to parents leads to anarchy in the State and to alienation from the Church. The earliest lessons of love, obedience, honor and justice are being taught in the home, and there is the first place where they should be properly applied. Let us consider a few of our relations to those who are nearest and dearest to us.

First, our parents. Parents are the agents through whom God governs their

children, so that the relationship between parents and children is more than human—it is also divine. They have not only brought us into the world and cared for us during the helpless years of our lives, but their tender love and solicitude for us accompanies us wherever we may chance to go. There is no love so strong as that of parents for their children. There is no realm of human life in which the spirit of unselfishness and sacrifice is more fully disclosed than in parents in behalf of their children. It is in this relationship where all the virtues of life are pushed to their flower and fruitage. Consequently, children owe an immeasurable duty and responsibility to their parents. In explaining this relationship our Heidelberg Catechism says that we ought to show them all love and honor and fidelity in the Lord. We should love them. That means that we should think of them in the spirit of kindness and gentleness, bestowing upon them our hearts' best affections and giving to them the fullest and freest measure of devotion. No unkindness or harshness, no malice or anger should ever arise in our hearts against our parents. We should obey them. This may not be easy at all times. Sometimes their commands may be hard and heavy, but it is very unusual when a child should set up his own will against the will of the parents. They have gone through greater experiences, have learned wisdom by suffering, and in most cases they know better what tends for the good of their children than the children do themselves. Of course, such obedience should not be blind, but should be rational, loving and full-hearted.

We should help our parents. We should make their burdens in life as easy as possible. We should never add to their sorrows or to their trials. How hard it is for parents to bear the follies and mistakes of their children! We should seek to avoid unnecessary griefs to be laid upon their hearts. Likewise, we should help them when they become old and helpless. So frequently children will despise their parents after they become aged and weak. It has been said that one parent can better support five children than five children can support an old parent. Sometimes it happens that the old people cannot accommodate themselves to the ways and customs of the young, and consequently they are not wanted in their home or in their company. What a sad mistake this is. Of course, the parents should seek to keep young and to enter into the life of their children. But certainly the children must not despise the old father and mother who have been living in a previous generation and who may have a different point of view on the questions of modern life than their up-to-date children may have. Much can be done by children in alleviating the infirmities of their parents by bringing to them the spirit of cheer and good-will and a readiness to help them in everything that pertains to their lives.

Second, our brothers and sisters. A family usually consists not only of father and mother, but also of brothers and sisters. How happy and joyful the family circle is as long as all are young and innocent, and how often this circle is broken and brothers and sisters become estranged from each other as the years go by. Frequently brothers and sisters get along very well until the inheritance is to be divided. How many family circles have been broken and wrecked by such misunderstandings! Why should the spirit of envy and jealousy enter into this relationship? Why cannot mutual love and friendship continue through all their days? This disturbance is due to the spirit of selfishness in the heart. It, therefore, becomes us to uproot this evil spirit and fill the heart with love and goodness and kindness to all, especially those who have been born of the

same parents and been reared under the same roof. There is something beautiful in a sweet and cordial family relationship. It is refreshing to observe how in some families brothers and sisters cling together with an unfailing and unfaltering attachment. This ideal relationship should be cultivated and the first approach of anything that would disturb it should be renounced and removed.

Third, our servants. In enumerating "the others in the home," the Apostle Paul speaks of servants. Not every family has servants. How fortunate those families are that do not need servants. When Paul wrote his letter to the Ephesians servants were a far more common thing than they are today. The servant problem today is a great and a grave one, and this serious situation has arisen partly because the relationship of masters and mistresses to their servants became strangely and seriously perverted. Among some people the servant is still regarded as a sort of an inferior person and occupies a position a little better than a slave. With the rising tide of democracy there developed a new consciousness on the part of servants and they have aspired to a place of equality with those who are employing them. Of course, there have been other factors which have disturbed the relationship. Sociologists are at work endeavoring to rectify and readjust these relationships, but it is plain that the whole servant problem will have to be put upon a different basis in the years to come. They must not be regarded as so much property. They must be duly honored and respected for what they are as well as for their work's sake, and they themselves must show the spirit of readiness and of honor to their masters. They must be equally unselfish in their attitude, for, after all, it is the spirit of selfishness both on the part of the master and of the servant that disturbs the ideal relationship. If unselfishness, mutual regard for each other, could prevail between master and servant, the relationship would be ideal.

From the home must come the other relationships of life, and if we can set up an ideal among parents and children, among brothers and sisters, among masters and servants, the other problems of human society will be comparatively easy to solve. Let each one in the bosom and in the circle of his home seek to create ideal conditions and then the world at large will become a better and a happier and safer place in which to live.

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NOTICE

To the Readers of the "Messenger:"

Through the prompt and courteous co-operation of the Stated Clerks of the various Classes of the Reformed Church in the United States it has been possible to make the total tabulations as here recorded. I am still in need of reports from about a dozen of the Classes; these are coming almost daily and as soon as they are all received it will be possible to report the statistical strength of the entire Church for the current year. The reports now in hand indicate a healthy advance in membership, in offerings for benevolent purposes, and likewise for the local congregational needs. They indicate that the Church is now saying, in obedience to the established command once given to Moses, "Speak unto the children of Israel that they go forward." May the records of this year inspire every congregational battalion to fall in line and MOVE FORWARD.

Faternally,

J. Rauch Stein,

Stated Clerk General Synod.

Congregations: Eastern Synod 563, Potomac Synod 318, German Synod of East 61, Central Synod 99; communicants: Eastern Synod 138,525, Potomac Synod 50,294, German Synod of East 19,330, Central Synod 25,249; communion: Eastern Synod 107,431, Potomac Synod 39,959, German Synod of East 15,014, Central Synod 16,793; unconfirmed: Eastern Synod 63,610, Potomac Synod 18,918, German Synod of East 8,164, Central Synod 9,725; infant baptisms: Eastern Synod 5,915, Potomac Synod 1,873, German Synod of East 1,439, Central Synod 1,022; adult baptisms: Eastern Synod 660, Potomac Synod 454, German Synod of East 25, Central Synod 136; confirmed: Eastern Synod 5,363, Potomac Synod 1,804, German Synod of East 798, Central Synod 721; received by certificate: Eastern Synod 2,161, Potomac Synod 984, German Synod of East 102, Central Synod 235; received by renewal: Eastern Synod 1,745, Potomac Synod 336, German Synod of East, 752, Central Synod 456; dismissed: Eastern Synod 1,943, Potomac Synod 928, German Synod of East 189, Central Synod 300; names erased: Eastern Synod 4,050, Potomac Synod 1,369, German Synod of East 755, Central Synod 846; death, communicants: Eastern Synod 3,388, Potomac Synod 940, German Synod of East 503, Central Synod 517; death, unconfirmed: Eastern Synod 1,199, Potomac Synod 252, German Synod of East 172, Central Synod 129; number of Sunday Schools: Eastern Synod 615, Potomac Synod 302, German Synod of East 59, Central Synod 94; officers and teachers: Eastern Synod 12,466, Potomac Synod 5,050, German Synod of East 1,156, Central Synod 1,658; scholars, all departments: Eastern Synod 130,534, Potomac Synod 50,484, German Synod of East 14,652, Central Synod 20,707; members of Young People's Societies: Eastern Synod 14,663, Potomac Synod 5,825, German Synod 3,110, Central Synod 2,799; students for ministry: Eastern Synod 74, Potomac Synod 45, German Synod of East 9, Central Synod 19; offerings for Home Missions: Eastern Synod \$83,208, Potomac Synod \$41,899, German Synod of East \$6,084, Central Synod \$12,142; offerings for Foreign Missions: Eastern Synod \$85,931, Potomac Synod \$40,699, German Synod of East \$6,563, Central Synod \$11,124; offerings for education: Eastern Synod \$20,952, Potomac Synod \$16,665, German Synod of East \$6,671, Central Synod \$7,671; offerings for other benevolences: Eastern Synod \$198,364, Potomac Synod \$75,949, German Synod of East \$13,020, Central Synod \$29,531; offerings for congregation: Eastern Synod \$1,017,262, Potomac Synod

\$335,244, German Synod of East \$223,811, Central Synod \$201,046.

NEWS OF THE WOMAN'S MISSIONARY SOCIETY

(Continued from Page 10)

what the women of heathen lands suffer, of the great sacrifices they must make to become Christians, we should count no work too hard, no task too difficult, to alleviate their sufferings.

Ours is the opportunity as a Church. Let us grasp it.

Blanche M. Lotte

Seeing the Conference from the Inside

To see a whole thing is to see it well. It was my privilege to see Wilson College Summer School of Missions not in its entirety, for who can realize the hours of meditation, study and prayer with which the Conference program was prepared, or who has imagination elastic enough to foresee the results of the inspiration gained from the fellowship of "past, present and future" missionaries and other active workers in our Churches. But it was my privilege to see the Conference from the inside, from the college point of view. I returned to my Alma Mater to assist in whatever way I could, to get the delegates placed, to make them feel at home, to make it easy for them to enjoy the blessings of the Conference and to get the spirit of Christian fellowship which is not only characteristic of the Summer School of Missions, but dwells within the College walls year in and year out.

Although vastly different from helping to register about eighty freshmen, it was in reality more of a pleasure than a task for the little group of assistants to register and usher to their rooms about four hundred ladies that first Saturday afternoon. I had thought it would seem strange to see so many new faces on the campus and in the halls where I had been accustomed to see the familiar faces of college mates, but not so. All through the week, from the very first evening when we watched "bows" at the dining room door, to the last day when we formed the ring of friendship around the Conference birthday cake, many familiar faces greeted us and new faces rapidly became familiar. Indeed it was a joy to feel that Wilson College was becoming dear to all the Conference members and they were becoming a part of our own Alma Mater.

Sara Bean Keely

Trinity Mission Band, Skippack, is 17 Years Old—On May 3rd, the Mission Band of Trinity Reformed Church, Skippack, Pa., celebrated its 17th anniversary. The meeting was opened with prayer by the pastor, Rev. W. S. Clapp. A playlette, entitled "The Sunset Hour," was given by 12 members of the Band. Mrs. Horace Laquear, of China, gave an interesting account of her work in that country. The Mission Band was organized by Mrs. Mattie Dambly, in memory of her son Paul. At present the children are collecting cancelled postage stamps to be sent to the "Shut-In" Society, also cutting and sewing patches to be sent to Mrs. Hoy. There are fifty members in the society, and who can tell but that the seed is being sown that may lead some one to consecrate his life to the service of the Mission field.

Mission Conference Notes

Rev. John H. Poorman reports that 1,280 persons attended the eight Missionary Con-

ferences of the Reformed Church which were held last summer.

Miss Helen Bareis, of Canal Winchester, Ohio, Recording Secretary of the W. M. S. G. S., is the leader of the W. M. S. group of the Hood College Conference, now in session at Frederick, Md.

Miss Anna Livingood, of Womelsdorf, Pa., a student in the School of Industrial Art, Philadelphia, has prepared some strikingly interesting posters which will be used at a number of the Missionary Conferences in connection with the study of medical missions.

FIFTIETH ANNIVERSARY OF ST. PAUL'S CHURCH, PITTSBURGH, PA.

June 19, 20 and 22, 1919

Rev. W. E. Horstmeier, Pastor

Early in the year a hearty invitation to take part in the Golden Jubilee services of St. Paul's Church was extended by the pastor to Rev. and Mrs. H. Holliger, who had labored as best they could in the congregation, the Sunday School and the societies from January, 1897, to April, 1914, seventeen years and four months. This was the longest pastorate in the history of the Church. We highly appreciated the invitation and communicated our grateful acceptance, and our feelings were intense to meet again, after an absence of five years, our former parishioners and friends, and to make the acquaintance of our youthful successor, the Rev. W. E. Horstmeier.

A beautiful and invaluable souvenir, with the history of the congregation, was printed. It contains also cuts of the present Church building, the Church auditorium, Christian Siebert, founder of the Church; P. W. Siebert, the only living active charter member, for fifty years an active elder and for over fifty years superintendent of the Sunday School; the Rev. M. F. Dumstre, of Philadelphia, one of the former pastors; the Rev. H. Holliger; the Rev. W. E. Horstmeier, the present pastor; the choir; the Consistory; the officers and teachers of the Sunday School; the Ladies' Aid Society, and the Woman's Missionary Society. The souvenir should be preserved in the archives of the Church for future generations, for it gives a very interesting history.

On June 19th the Jubilee services began with a reconsecration service and reception. The pastor offered the prayer of thanksgiving and reconsecration, also the address of welcome. Revs. H. Holliger, M. F. Dumstre and C. Borchers responded. The choir and a quartet splendidly rendered "Send Out Thy Light" and "God is a Spirit." The reception which followed this service in the Sunday School room gave us an opportunity to greet many of our friends. Refreshments were served.

On Thursday afternoon, at the home of Mrs. John Hellegan, the Ladies' Aid Society entertained for Mrs. Holliger, who was the secretary of the society many years.

The Jubilee banquet was held on Friday evening. Elder P. W. Siebert was the toastmaster. The honor guests were: The Hon. Judge Charles H. Kline, the Rev. and Mrs. Holliger, the Rev. M. F. Dumstre, the Rev. C. Borchers and the pastors of Reformed Churches in the Pittsburgh district. An orchestra furnished the music while the caterers served the meal. Despite the fact that just as the time for the banquet approached there was a heavy downpour of rain, the somewhat delayed banquet was well attended.

Sunday, June 22nd, the summit of the mountain was reached. The services began in the Sunday School, when it was the privilege of the writer, after a long

absence, once again to encourage the teachers and scholars to continue in the good work, using the superintendent as an example in faithfulness, who fifty long years stuck to it. In the morning and evening Church services the former pastors did the preaching. And what a joy it was! It is useless to say that on an occasion like this the attendance on the part of the membership and friends was all that could be desired. The anthems by the choir were sung very acceptably.

At 3 P. M. a community fellowship service was held, with greetings from the ministers of the community, after which supper was served by the ladies in the Sunday School room.

The capacity of the Church auditorium was taxed to its utmost at the evening service, because of the presence of many members and pastors of neighboring Reformed Churches.

Thus ended the services of the Golden Jubilee of St. Paul's Church, and our wish and prayer to God is that this congregation may not only exist many years, but may become stronger, numerically and spiritually, and be an influence for good in the community and a gateway to heaven for many souls.

We were very kindly entertained in the hospitable home of Mr. and Mrs. P. W. Siebert during our sojourn in Pittsburgh. After visiting with Brother Horstmeier a few sick, infirm and care-worn members of the Church, we bade Pittsburgh farewell.

H. Holliger

Waukegan, Ill.

INTERNATIONAL FRIENDSHIP AND SOCIAL SERVICE

Report of a Special Committee of Portland, Oregon, Classis, June, 1919

Beloved brethren in the Lord!

To your committee were referred some items of the minutes of General Synod of 1917 for study and report. Said items are on pages 107 and 108, containing resolutions of General Synod concerning "International Friendship among (or through) the Churches," and on pages 178 and 151-155, containing a report on Social Service, and action of General Synod thereon.

At item one, relating to "international friendship among the Churches," we have to say: Friendship is a beautiful word. We remember the interesting and pleasant reading of Cicero's "De Amicitia." Friendship among Churches ought to be a matter of course, and should not need to be brought into existence by resolutions of Synod. Friendship, even across the boundary of denominations, is very desirable. Even "international friendship among (or through) the Churches" is not to be despised, but to be cultivated. Yet in this instance your referee must confess—my faith fails me. What we have read during the last few years in Church papers, and heard in religious speeches, and what has been done in many places against Christian congregations and ministers who use the German language in their worship and preaching of the gospel, is an outbreak of hatred and enmity, which no nice phrases about "international friendship" can mitigate or set aside. As long as even in our own Church papers, published in English, blind hatred has the word, and so little regard is exercised toward us, the German-speaking part of the Reformed Church, we have no enthusiasm to create committees in our congregations for the study and cultivation of "international friendship." As long as Christian congregations in Alsace, who speak only German, are ruthlessly bereft of their ministers, and the "Federal Council of the Churches of Christ" and the "American Council of World Alliance for Promoting

International Friendship Through the Churches" has no word of intercession for them, we are not convinced that this friendship is something desirable, and we, therefore, politely decline the request of General Synod.

In regard to the second point, "Social Service," many things might be said, but we must be very brief. The Board of Home Missions of General Synod has created a "Committee for Social Service." This committee has worked out a "Social Creed." From it we quote a few sentences (from the German translation): "That the work of saving the world, therefore, includes the Christianizing of the world, so that all the relations of life are controlled and ruled by the Christian law of love." We believe that the social problem consists in Christianizing the whole social order, and to adopt the Christian law of love as the rule for all relations of life. In a statement following the "Social Creed" it is said that the command of the Lord to His disciples to evangelize all nations includes "that the whole social order be changed into the Christian ideal, and that the Kingdom of this world become the Kingdom of our Lord and Savior." And again it says: "It will be an important day for the world when the Church shall be fully awake to its duty and privilege, to change the social life of the world from the old pagan way into the Christian way, which will realize the Kingdom of God on earth."

These quoted sentences give the principles according to which the Church is to reform and transform all spheres of social life. Although this sounds so good and great and promising, your committee is obliged to confess that it cannot agree. We are convinced that these ideas and plans are not in conformity to the plans of God as announced in His word. The plan of God for this age is: To gather out of the nations by the gospel a chosen people for His Son. To this end there is only one means: The preaching of the message of salvation, the word of the Cross. Reforms and plans for the betterment of the world will never accomplish it.

The main idea of the "Social Service" movement is to change this world, so that everybody may feel most comfortable in it, "to make the world a decent place to live in." This requires, in the first place, a change of governments after the American model. And for this reason the Churches (denominations) and their leaders have already to a great degree replaced the gospel of the redeeming grace in Christ by the clamor for "World Democracy." In a single number of the "Outlook of Missions" I found the thought repeatedly expressed that democracy was the goal of missions. I protest. Our Church papers, the "Christian World" and the "Reformed Church Messenger," are permeated by these ideas. To realize these ideas the necessity of a union of all denominations is felt. "In unity there is strength." Let Christendom be united under one central leadership, then anything can be accomplished; then even the governments of the world must obey. To bring about this mighty union many are willing to give up all the fundamental truths of the gospel. About a year ago a minister of the Reformed Church made the statement that if the Church wants to fulfill her task in the future she must cease

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to preach an unbelievable, impossible creed; she must not teach to the modern world the theology of the sixteenth century. Therefore, away with the Apostolic Creed, away with the Heidelberg Catechism! Preach democracy, preach civilization, preach the brotherhood of men! Let me summarize and characterize the whole thing by making the following statement: This much-talked-of "New Era Movement," or "Forward Movement," with its many great plans, points to the fulfilling of the word of God in Revelation 17, the woman sitting on the scarlet-colored, seven-headed, ten-horned beast—that is the united World Church riding and dominating the world power. But that woman is not the chaste virgin, the "Bride of Christ," the lamb, but she is the purple-clad, gold-bedecked harlot whose judgment will not tarry long.

Led by these and many other reflections, we propose the following resolutions:—

First, That we believe in the communion of the saints and will cultivate the same without looking at nationality or race, but we can take no part in the endeavors of the "World Alliance for Promoting International Friendship Through the Churches."

Second, That we will be guided personally in all our relations with our fellowmen by the maxim, "All things, whatsoever ye would that men should do to you, do ye even so to them," but for that program of the "Social Service" movement, we have no sympathy.

Respectfully submitted by the committee,

Gottlieb Hafner
A. E. Wyss
H. Raz

This report was unanimously adopted and ordered to be published in the "Kirchenzeitung," "Christian World" and "Reformed Church Messenger."

THE RIDGEVIEW PARK CONFERENCE

The Young People of Pittsburgh Synod and of the Juniata Classis of the Potomac Synod are anxiously awaiting the opening of the Missionary Conference at Ridgeview Park on Monday, August 4. The Ridgeview Conference has been termed by a well-known representative of our Church as "The Young People's Conference amongst all the Summer Conferences of our Church." It is almost distinctively a Young People's conference. Last year's conference was such a decided success that many who were in attendance are making plans to return this year. The chairman has in his possession many letters which give evidence of a very successful conference this year. A number of registration fees are already in my possession.

The program is replete with interest. It is difficult to arrange a program for a Missionary Conference. It usually comes at a time when people desire to take their

vacations. The Ridgeview program, however, has a personnel of workers that line up favorably with any force of Conference workers within or without our own denomination. Dr. Herman, who endeared himself to the members of the Conference last year by his devotional talks, will again be with us and lead the morning devotions. Dr. J. M. Runkle will have charge of the sunset service. This service is always very popular at Ridgeview. Among the other workers we are privileged to have are Dr. Joseph H. Apple, Chaplain Paul B. Rupp, Mrs. J. H. String, Dr. George D. Robb, Dr. Carl Gramm, Dr. C. E. Schaeffer, Mrs. Edwin Lentz, Rev. R. R. Jones, Prof. J. Frank Bucher and others. Chaplain Bassler, the senior chaplain of the Twenty-eighth Division, will speak at the closing service on "The Religion of the Trenches and the Church." The music will be in charge of Rev. H. D. Maxwell. This will be an inspiring feature of the Conference. We are assured that the Ridgeview Conference has a splendid array of workers this year, and I have no doubt but what a large number of young people in our district will be present and avail themselves of the rare treat in store for them.

The hotel facilities have been improved throughout the year. The committee of the Conference have provided a number of tents for the men who will attend. All who desire the use of tents ought to notify the chairman in good time.

The memories of last year's Conference are still green, and we trust they shall ever remain sacred. We have the conviction that much good was accomplished in the congregations that were represented. At the meeting of Synod last fall I asked an elder relative to the work of the two delegates from his congregation who were in attendance at the Conference last summer. The delegates seemed somewhat timid, yet deeply interested in the work of the Conference. The elder assured me, however, that they brought a new life to their congregation or the auxiliary in which they worked, and, at that early date, they decided to send four delegates to this year's Conference instead of two. Many congregations have reaped a blessing from the labors of those who were in training last year. Surely, a congregation cannot afford to neglect the sending of delegates to such a training school, which our Summer Conferences are.

The Conference affords a most excellent opportunity for the Churches and the organizations within the Churches to become conversant with the larger work of the Kingdom. There is great need that the Church should familiarize herself with present conditions and prepare herself for the period of religious reconstruction which is now at hand. We ask the hearty co-operation of every congregation in our district and kindly request their assistance in the enlistment of recruits, so that the army of Christian workers that will enter the training camp at Ridgeview Park on August 4 may prove a credit to our Church and the Kingdom.

Paul J. Dundore, Chairman

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Obituary

REV. A. E. BAICHLY, D. D.

Rev. Alpheus Edwin Baichly, D. D., departed this life at Chicago, July 11, 1919, aged 64 years, 11 months, 18 days.

Dr. Baichly was born near Somerset, Ohio. His father, who was a native of Switzerland, came to America and fought through the Mexican War, and at the opening of the Civil War was a member

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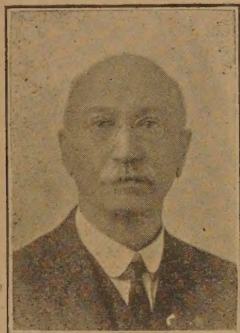
The Rev. Wm. F. Curtis, Litt. L., Pres.
Mrs. Julia Beckerville Muncel, A. M., Dean

of the Ohio State Militia at Somerset, Ohio. Dr. Baichly's mother was a member of the large and influential Bugh family of the Reformed Church of the vicinity of Somerset, Ohio.

Dr. Baichly was baptized in infancy by the Rev. Fred Dechant, pastor of the New Glenford Charge, and received catechetical instruction under Revs. C. W. Hoyman, Dr. J. I. Swander, Henry Williard and Frederick Strassner, and was confirmed in 1871 by the Rev. George H. Leonard, D. D., then his pastor and for many years his dear friend, at Basil, Ohio.

In the autumn of 1871, after preparation in the public schools, he entered Heidelberg College, at Tiffin, Ohio, from which he graduated in 1876, and from Heidelberg Theological Seminary—now Central Theological Seminary of Dayton—in 1877. He was licensed to preach the gospel at a meeting of the Ohio Synod, at Orrville, Ohio, by a committee of which the Rev. Jesse Steiner was the chairman. He was ordained in the First Reformed Church of Tiffin, Ohio, and served as follows: 1877-1882, Liberty Center, Ohio; 1882-1884, Grand Rapids, Ohio, serving a part of the Liberty Center Charge and the local Presbyterian Church; 1884-1892, Farmersville, Ohio; 1892-1895, Beaver Charge, near Xenia, Ohio; 1895-1899, Canal Fulton, Ohio; 1899-1906, field agent of Heidelberg Theological Seminary, during which time he lived in Tiffin; 1906-1912, Emanuel Church, near Upper Sandusky, Ohio. During the first several years of his pastorate he gave part time to the financial work of Central Theological Seminary. 1912-1913, Grace Reformed Church, Dayton, Ohio. Health failing, he resigned this pastorate and did light work with Dayton Savings and Trust Company, of Dayton, and supplied the Mt. Carmel Reformed Church until 1916. Later moved to 1409 East 69 Place, Chicago, where he and his family lived to time of his death and where Mrs. Baichly continues to reside.

In 1878 Dr. Baichly was joined in marriage with Miss Lillian M. Zeller, of Tiffin, Ohio. The marriage was solemnized by Rev. Dr. Jeremiah H. Good. Mrs. Baichly has been to him a most faithful,



Rev. A. E. Baichly, D. D.

devoted wife and companion, sharing with him the labors, hardships and joys of his ministerial life. Though suffering severe physical discomfort herself, she has ever given herself unreservedly to the comfort and welfare of her family. To them were born one daughter, Mrs. Grace Main, of Chicago; two sons, Howard B., of Dayton, Ohio, and Paul C., of Chicago. Six grandchildren survive, also two sisters, Mrs. Josephine McCleery, Pleasantville, Ohio, and Mrs. Margaret A. Roley, Basil, Ohio. A great host of friends throughout the Church feel a sense of loss in his departure.

All the work of Dr. Baichly was characterized by faithfulness, accuracy and efficiency. His pastorates were successful. His unusual ability for caring for details and his wide acquaintance in the Church made him proficient in the field work of

the Theological Seminary, in which he secured the larger portion of the present endowment fund of the institution. He was entrusted with many positions in the Church. He was once president of the Ohio Synod, many times president of Classes, many years a member of the Board of Trustees of Central Theological Seminary, and for many years a member of the Publication and Sunday School Board of the General Synod of the Reformed Church. He was frequently a delegate to the General Synod. In 1900 the degree of Doctor of Divinity was conferred upon him by the Board of Regents of Heidelberg University as a token of appreciation of his sterling character and ability in the discharge of duty.

It is quite impossible to estimate the value of such a life. Every young man may well ponder the opportunities of service offered in the ministry of the Church. Dr. Baichly was at once a leader and servant of the Church. His heart was warm with love for Christ and the Church. Through all the trials of the years, and they were many, he was steadied by an unflinching faith. He suffered long and severely under the hand of sickness. He saw the serious side of life and pondered well its obligations; but he saw the real glory of life. He had a large faith in the personal Christ and believed in the triumph of right and the coming of the Kingdom. The Church is today under a great debt of gratitude to God for this life lived so faithfully and so devotedly. The Church with one accord extend sympathy to the bereaved family and breathe forth prayers in their behalf. The deceased has entered into his rest and into the heavenly service. His life challenges us on. Like faithful Abel, "He being dead yet speaketh."

The funeral service was conducted in Grace Reformed Church, Chicago, Saturday afternoon, July 12. Dr. E. R. Williard, of Akron, Ohio, and the writer were in charge of the service and brought messages of comfort to the bereaved family. Rev. J. M. Johnson, of Gary, Ind., was present and participated in the service. Interment in the beautiful Fairmount Cemetery, of Chicago.

Henry J. Christman

PETER RARICH

Mr. Peter Rarich, son of the late Daniel and Elizabeth Rarich, was born near Conyngham, Pa., August 20, 1847, and died in Conyngham, Pa., June 10, 1919, aged 71 years, 9 months, 20 days. He was baptized August 26, 1847, confirmed March 30, 1866, and continued a loyal and acceptable member of Christ Reformed Church, Conyngham, Pa., to the time of his departure. On November 8, 1873, he was united in marriage with Emma Zeller. The union was blessed with four sons and two daughters. Father Rarich was a kind and devoted husband and father, and a good and substantial neighbor and citizen. His wife and one son preceded him in death. Three sons, two daughters, eight grandchildren, one great-grandchild, many other relatives and friends mourn his departure, but not as those who have no hope. On June 14, funeral services were conducted at his late home by his pastor, Rev. D. A. Brown, who based his remarks on II Tim. 4: 6, 7, 8, and the mortal frame was laid to rest in Union Cemetery, "beautiful for situation," to await the resurrection of the just.

JAPAN MISSION ANNIVERSARY

When it had been decided that we would celebrate our Fortieth Mission Anniversary a committee was appointed to arrange for the holding of the same. Accordingly, this

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anniversary was held on Saturday, May 31, and June 1, and it proved to be a most interesting and profitable occasion. The exercises, for the most part, consisted in the reading of papers carefully prepared by members of the Mission. These papers had reference to the different departments of our Mission work, such as the Beginnings, prepared by the writer; North Japan College, by President D. B. Schneder; Evangelistic Work, by Rev. H. K. Miller; Miyagi Girls' School, by Dr. A. K. Faust, and the Mission Woman's Work, by Miss Ollie Brick, now in charge of this work. This part of the program was faithfully carried out and certain facts and experiences which never before had appeared in print are now on record for all time.

The committee wrote letters asking the founders of the Mission work in its different departments to give us information and narrate experiences connected with

city ministerium, and an address from Brother Yoshida, with select music by members of the Mission and other friends. The audience at the afternoon session was made up of the members of our own Mission, the teachers from our two schools and the members of the foreign (American) community. This first day's program came to a close by a reception tendered by the Mission to all our Japanese and foreign friends who were present. Exercises in the chapel, Miyagi Girls' School.

On Sunday, June 1st, the real anniversary day, in the forenoon, there was held a Japanese union service in the Sendai Central Church, in which all our four congregations participated. It was at this service Mr. Oshikawa preached the Japanese anniversary sermon on the subject, "The Man Without God." It was an eloquent and impressive sermon preached before a Church full of interested hearers,

nection with our spring Mission meeting, and so it was that with but one exception all the members now on the field were present—Mrs. Singley not being well enough to attend the meeting. A feature of the meeting was that of an anniversary Mission picture.

It was with truly thankful hearts that we reviewed the forty years of our existence as a Mission. "The Lord has done great things for us: whereof we are glad," was the sentiment of our hearts. The few of us older ones who were permitted to look back to the very beginning of our work felt that ours was a special privilege.

As we thought of the time when we hadn't a single convert, no congregations, no Sunday Schools, no educational institutions, no property but a single missionary residence, and then had our attention directed to the present dimensions of our



Members of the Japan Mission of the Reformed Church

Picture taken at Sendai on the occasion of the Fortieth Anniversary of the Mission

their labors in those early years of our Mission history. In this way we had most interesting letters from Mrs. Cyrus Cort (nee Miss Lizzie Poorbaugh) and Mrs. W. E. Hoy (nee Miss Mary Ault), the first teachers of our now popular Miyagi Girls' School, and from Rev. A. D. Gring, our first missionary, from whose arrival in Japan, June 1, 1879, we date the beginning of our Mission. The Hon. Masayoshi Oshikawa, member of Parliament, who, together with Rev. Kametaro Yoshida, was the founder of the evangelistic work of North Japan before our Mission came to Sendai, and his associate, the said Yoshida, were present as our guests of honor. These letters and the presence of these two Japanese brethren added very much to the interest and eclat of this happy occasion.

The exercises of the first day, Saturday, consisted of the papers above referred to, greetings from the Tohoku Classis and the

and by it was exerted an influence which means much for the future good of our Mission work. We older missionaries, who were his associates, were glad again to hear that old familiar voice, to listen to his stirring appeals as he spoke of the foolish men and women who were living without God, and the blessedness of the man whose God is the Lord.

In the afternoon of the same day, before the Mission and the entire foreign community, in the chapel of the Higher Department of North Japan College, Dr. C. Noss preached the English anniversary sermon on the subject of "The Constraining Love of Christ." This, also, was a most impressive discourse and received marked attention. The closing service of this anniversary occasion was a solemn communion service held at the home of Dr. and Mrs. Faust, conducted by Drs. Seiple and Moore. This anniversary was held in con-

nection with our many Churches and Sunday Schools, our two flourishing educational institutions, North Japan College and Miyagi Girls' School, and property whose present value, in round numbers, is half a million dollars, our hearts overflowed with gratitude towards Him under whose blessing all this progress was possible.

We closed this anniversary exercise fully persuaded that as God has been with us in the past and blessed the labors of His servants, so will He be with us in the future which lies before us, upon which we enter rededicating and reconsecrating ourselves to the great task to which we have been called of God.

Jairus P. Moore

P. S.—Let me assure you that we are all intensely interested in the Forward Movement of the Church. It is in our thoughts and remembered in our prayers. J. P. M.
Sendai, Japan, June 4, 1919.